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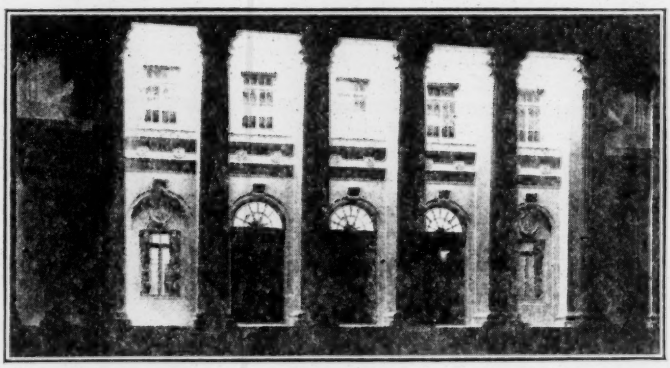

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THE
ECCLESIASTICAL REVIEW

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OUR PRIESTLY OBLIGATION TO PERFECTION.

I.

"Accipe vestem sacerdotalem, per quam caritas intelligitur; potens est enim Deus, ut augeat tibi caritatem et opus perfectum." (Ordination of Priests.)

The priesthood carries with it an obligation to perfection which must be established without implying any spirit of opposition to the regular Orders.

Charity the essence of perfection.

The minimum perfection obligatory on all.

The maximum perfection is found in the union of the contemplative and the active life.

Classes of persons who are bound to a higher degree of perfection than ordinary Christians.

ONE hears occasionally of a candidate for the priesthood, young and enthusiastic, and generous in the service of God, who has somehow got the impression that to devote his life to God perfectly he should enter the religious life. I am not referring to a young man who has clear and definite signs of a religious vocation, for example, to the religious life in a contemplative Order, nor to one who for various reasons finds the life of a missionary priest unattractive, nor to the man whose character seems to demand the safeguards of a religious order. For all of these there may exist the strongest reasons in conscience for making the proposed step. But I have in mind one who is seriously striving after that holiness without which no man can see God; he realizes the instability of human purpose, and wants to bind himself more strongly to the attainment of

perfection; and he has at the back of his mind the conviction that a religious is so bound, whereas a priest as such is not. In wishing to withdraw himself from the ranks of the clergy working immediately under the diocesan bishop, his sole motive is to make a more perfect oblation of his life to God: *In simplicitate cordis mei laetus obtuli universa.*

The position as stated at once gives rise to considerations of the very first importance. At the very outset, if this statement of the case is the true one, we should have to lower the standard placed before a candidate for the priesthood in the seminary; we should have to admit that this standard is only "second best"; that in becoming a priest a man is only going half way, and that if he feels called to go the whole way he should aim at something much more worthy than the priestly state. It would follow as a natural consequence that the priestly ministry, which is, and must always be, the rank and file of the secular clergy immediately under episcopal control, would be filled with men whose ideals are indifferent, and whose obligations merely consist in performing their priestly ministrations adequately, and keeping in a state of grace. To anyone suggesting a higher line of conduct they would answer: "We are not religious"; and the answer would be full and complete. Are these the light of the world and the salt of the earth?

The question is so important that it is worth discussing even at considerable risk. The risk run is that of being misinterpreted as making a covert attack on the religious life, the risk of raising a spirit of controversy at a time when seculars and regulars are working together in perfect harmony. But the issues are so large that the risk must be taken. Before anything else is said, let us attempt to quiet these suspicions, and dissuade anyone from writing a treatise "Contra retrahentes a religionis ingressu", since St. Thomas has already done it so well. In the words of the Council of Trent: "The holy Synod is not ignorant of the splendor and utility which accrue to the Church of God from monasteries piously instituted and rightly administered" (Sess. xxv, c. 1.) Not only are religious Orders useful, not only do they add to the splendor of the Church, but their work and example are absolutely necessary for the very existence of the Church. The life of prayer in

contemplative Orders is essential to the active spiritual work of teaching all nations; without the coöperation of the teaching and missionary Orders, it would be well-nigh impossible for the bishops to carry out effectively their pastoral office; and from the lowest estimate of material prosperity it is difficult to imagine a Christian Europe without the Monks of the West.

Add to all this the glamor surrounding the great names of SS. Benedict, Dominic, Francis, Ignatius and Alphonsus and the veneration in which they are held by the Church; one would be foolish and contemptible even to think of trying to minimize the glorious work achieved by the Orders which they brought into being. But when their praises have been sung to the highest degree, there remains the eternal Order of Melchisedech, the ecclesiastical hierarchy of bishops and clergy, of immediate divine origin, and with a divine mission confided to it by Christ. "Neither doth any man take the honor to himself, but he that is called by God as Aaron was" (Heb. 5:4). This divine vocation is the external call made by the accredited ministers of the Church,[1] and it is in this call that the essential difference between the religious state and the clerical state consists; it is only by keeping this fundamental difference in mind, that one can have a basis of discussion at all regarding their respective obligations to perfection. "Per sacrum ordinem aliquis deputatur ad dignissima mysteria, quibus ipsis Christo servitur in Sacramento altaris; ad quod requiritur maior sanctitas interior, quam requirit etiam religionis status . . . unde gravius peccat, ceteris paribus, clericus in sacris ordinibus constitutus, si aliquid contrarium sanctitati agat, quam aliquis religiosus, qui non habet ordinem sacrum."[2] This beautiful and famous text of St. Thomas contains in germ all that can be said in elaboration of the point.

The distinction between the religious and the clerical state must be clearly borne in mind, since in these days most religious are also called to the priesthood. If we are not careful, this fact will obscure the issue. Is there any ground for supposing that the "priest religious" belongs to a category apart both from the lay religious and the priest? Clearly not, for the difference would arise either from his priesthood or from his

[1] Cf. Lahitton, *La vocation sacerdotale.*

[2] Summa 2-2, 84, 8.

vows made in religion. The obligation arising from the vows remains of the same binding force as before ordination, and even the most enthusiastic religious would not maintain that his priesthood is of a superior kind to that of his secular brother. A comparison between the two states is only possible by regarding the obligation of religious perfection as turning on the vows, and the obligation of priestly perfection as turning on the priesthood. In becoming a priest a religious increases his obligation of attaining perfection; but a priest in becoming a religious does not. He changes his state of life, he undertakes fresh obligations, he is bound to adopt certain well defined *means* to perfection, but he does not add to the obligation of attaining "interior sanctitas" which he assumed with the priesthood. One is bound to a greater perfection by the priesthood, as St. Thomas says, than by the religious vows. It is therefore a true and ancient doctrine, not a novelty. It engaged the most earnest attention of Cardinal Manning,[3] and in more recent times many have studied the matter afresh.[4]

Why then continue to discuss it? For the reason that, though the doctrine is so evident and certain, it is nevertheless only obscurely perceived by many people. Even among the clergy themselves are many holy and zealous men who from their very humility appear to belittle their own priesthood in comparison with the vows made in religion. Manning's work in combating this attitude is too well known to need stressing, but it is interesting to find the same thoughts recurring in some recently published letters of his: "They seem to be cowed, discouraged, depressed, weakened by a tradition of later ages, that they cannot be perfect, that they need not be perfect, that it is unreal and a sign of opposition to the religious to speak of perfection anywhere outside a religious Order. . . .[5] I feel that out humble, hardworked, self-denying, unpretending, self-depressing pastoral clergy need and deserve to be encouraged, cheered, and told of their high and happy state".[6] The erroneous view has been held by some religious also, clearly not from any desire to belittle their brethren, but solely through

[3] *The Pastoral Office*, 1883.
[4] Cardinal Mercier, *La Vie Interieure*, 1923; *Vie Diocésaine*, 1924, p. 401.
[5] April 18, 1875.
[6] March 9, 1883, *Dublin Review*, April, 1920, p. 218.

an exaggerated idea of vows. One famous and holy religious maintained the singular view that the books for the secular clergy were *The Devout Christian* and *The Roman Catechism.*[7] There are many of the laity also, who, though they would not formulate their ideas expressly from an innate reverence for the priesthood, are nevertheless persuaded that the difference between a religious and a member of the secular clergy consists principally in the fact that the former is bound to perfection and the latter is not.

The error is therefore sufficiently widespread to justify a documented statement of the doctrine in a periodical which circulates widely among the clergy. Many of the points treated are no doubt open to some discussion, but if these reflections were to stir up *odium theologicum* and unfriendly controversy, the purpose for which they are written would be defeated. It must necessarily be treated on a *de jure* basis, for once the door is opened to examples *de facto*, personal bias and prejudice would have full play. The religious life and its glorious achievements are not expressly dealt with, because our subject is the perfection of the pastoral clergy, and we can only speak of one thing at a time. The religious obligation will be referred to indirectly in order to bring out more clearly the line of obligation in a priest. And really when all is said, the religious are anxious for the perfection of their brethren in the priesthood; they give retreats to students in seminaries and to gatherings of the clergy, and put a high ideal before them in word and deed. If their efforts can be crystallized by demonstrating the truth of St. Thomas's teaching, it is surely all to the good.

Before the doctrine can be clarified and made intelligible, we must prefix one or two distinctions and explanations. And first of all, what is meant by interior spiritual perfection? "Unumquodque dicitur esse perfectum in quantum attingit proprium finem . . . caritas autem est quae unit nos Deo, qui est ultimus finis humanae vitae . . . et ideo secundum caritatem specialiter attenditur perfectio christianae vitae" (2-2, 184, 1). The perfection not only of a Christian soul, but of any other thing consists essentially in the attainment of its end; the possession of other qualities, which are merely external

[7] Purcell, *Manning*, II, p. 507.

and accidental to the nature of an object, may contribute to its perfection up to a certain point, and under a certain aspect, but they are sharply to be distinguished from its *essential* perfection. Thus a musical instrument is essentially perfect if its tone and action leave nothing to be desired; a beautiful finish and polish, e. g. of a piano, may contribute to its desirability; but if the essential qualities are lacking, these accidental external features may be merely ridiculous. So it is in the perfection of a Christian life. The union with God by charity is its essence, and all the other virtues contribute to its beauty under different aspects: "Dupliciter potest dici aliquis perfectus: uno modo simpliciter, quae quidem perfectio attenditur secundum quod pertinet ad ipsam rei naturam; puta si dicatur animal perfectum, quando nihil ei deficit . . . quae requirunt ad vitam animalis: alio modo dicitur aliquid perfectum *secundum quid*: quae quidem perfectio attenditur secundum aliquid exterius jacens: puta in albedine . . . Vita autem christiana specialiter in caritate consistit, per quam anima Deo conjungitur . . . et ideo *secundum caritatem attenditur simpliciter perfectio vitae christianae, sed secundum alias virtutes secundum quid*" (ib. ad 2). Hence the practice of other virtues, even the evangelical counsels, practised to an heroic degree, do not make a soul perfect unless charity is present. It is the simple doctrine familiar to all Christians, and expressed by St. Paul in so trenchant a manner in the Epistle read on Quinquagesima Sunday; it is familiar to the theologian in the classic thesis: "Caritas est forma omnium virtutum". This being so, perfection is open to all and is not the monopoly of any one class, as St. Francis de Sales teaches so insistently.[8] But there are degrees in the soul's attainment of perfection. There is a certain minimum which is obligatory for all if they want to save their souls at all, and there is a maximum representing the very highest perfection attainable in this world. Let us examine briefly these two degrees, and we shall then be in a position to discuss the classes of persons who are bound to strive after the maximum.

The minimum perfection "necessitate salutis", and therefore obligatory on all, is that degree of charity which secures the observance of the commandments at least to the extent of

[8] *Devout Life*, I, c. 3.

avoiding mortal sin. The commandments are reduced ultimately to the two great commandments of the law: love of God and love of one's neighbor. Any sin which is of such a nature as to be inconsistent with this twofold love, breaks the bond of charity which unites us to God, in which our perfection consists. The modern manual of Moral Theology is largely concerned with determining these limits. Bishop Ullathorne once described it as the science of discovering the least amount of obligation consistent with an easy conscience, and in this age of specialized studies it may perhaps be necessary to restrict it somewhat in this manner. But one cannot help regretting the passing of the broader view of Moral Theology, as found for example in the 1-2ae and 2-2ae of St. Thomas, which begins with the final perfection of man in the vision of God, and then traces the "movement of the rational creature toward God", issuing in the highest ascetical and mystical teaching.

The *maximum* perfection consists in carrying the twofold precept of charity far beyond the limits set for the avoidance of mortal sin. It differs from the minimum not in kind but in degree, and one of the most illuminating texts of St. Thomas establishes the fundamental doctrine that it consists principally in the observance of the commandments, not in the observance of the counsels (2-2, 184, 3). The latter are most potent *instruments* for the removal of impediments to progress, but the impediments which they remove are not vital obstacles to the perfection of charity—these are removed by the commandments: "Per se quidem et essentialiter consistit perfectio christianae vitae in caritate . . . secundario autem et instrumentaliter consistit in consiliis, quae omnia, sicut et precepta, ordinantur ad caritatem, sed aliter et aliter; nam precepta alia a preceptis caritatis ordinantur ad removendum ea quae sunt caritati contraria; consilia autem ordinantur ad removendum impedimenta actus caritatis, quae tamen caritati non contrariantur; sicut est matrimonium et alia huiusmodi" (2-2, 184, 3). The same idea is worked out more fully and almost mechanically in the opusculum "De Perfectione Vitae Spiritualis". Taking the twofold aspect of charity as the basis, the lover of God implies withdrawing from earthly things, and instrumentally this is facilitated by the vow of poverty (*bona exteriora*), the

vow of chastity (*bona corporis*), and the vow of obedience (*bona animae*). But in each case he is careful to insist that perfection can be attained without these means. "Magna ergo fuit virtus Abrahae, quia etiam divitias possidens a divitiis liberum animum habuit" (De Perf. c. vii). Similarly from the aspect of love of one's neighbor, the maximum degree of perfection stretches beyond what is required under pain of sin, in its extent, intensity, and effect (ib. c. xiv). It is precisely because the episcopal state requires this heroic practice of fraternal charity that bishops are in the *state of perfection* (ib. c. xvi), and moreover a higher state than that of religious. The point is an important one and has the closest connexion with one other aspect of the *maximum* perfection which is often overlooked and forgotten. It is concerned with the relative value of the contemplative and active life, and it is to the effect that, although the contemplative life is in itself more perfect than the active, yet the most perfect life is that which combines both. It is the life of the man who, fired with the love of God, expands in activity for the love of his brethren; the sublime perfection of St. Paul who was lifted to the third heaven and heard secret things not given to man to utter, yet was willing to become anathema from Christ for the sake of his brethren; the similar apostolic spirit in St. Francis Xavier and the great missionary saints; it was the keynote in the life of the Curé of Ars, who will be canonized this year, the parish priest who was forced to regard his attraction for a life of contemplative solitude as a temptation of the devil. It was the life of One greater than all these saints, who told us to follow after Him and be perfect: "Potest tamen contingere quod aliquis in operibus vitae activae plus mereatur quam alius in operibus vitae contemplativae: puta si propter abundantiam divini amoris, ut eius voluntas impleatur, propter ipsius gloriam, interdum sustinet a dulcedine divinae contemplationis ad tempus separari" (2-2, 182, 2). "Cum aliquis a contemplativa vita ad activam vocatur, non hoc fit per modum subtractionis, sed per modum additionis" (ib. a. 1. ad 3). Abbot Butler has recalled this doctrine by setting out the similar teaching of St. Gregory the Great in a most acceptable form.[9] It applies in a special manner to the pastoral clergy who by their office have

[9] *Western Mysticism*, p. 233.

care of souls. What is the ultimate reason for this grand and satisfying truth? It is simply that in the union of the two lives is found a full and perfect realization of the two great commandments of the law. Having examined the minimum and maximum degrees of perfection, we can now see whether there are any classes of Christian people who are as much bound to strive after the maximum, as the ordinary faithful are bound to attain the minimum.

The first line of obligation about which there is no doubt or obscurity whatever, and the most important one, arises from the episcopate. But doubtless the one that comes first to the mind, when speaking of the obligation to perfection, is that entailed by vows made in a religious Order. It is defined in Canon 487 as "The firmly established manner of living in community, by which the faithful undertake to observe, not only the ordinary precepts, but also the evangelical counsels, by means of the vows of obedience, chastity and poverty". The three vows, which we have already seen to be most powerful instrumental means for arriving at perfect love of God, if made publicly in a religious Order approved by the Church, constitute a person in a canonical state of perfection. It is a state which is officially recognized by the Canon Law of the Church as a stable condition of life, carrying with it the obligation to strive after perfection.[10] The vows are emphatically not "necessitate medii" for the attainment of holiness; otherwise perfection would be the monopoly of approved religious Orders, which is theologically speaking "inconvenient." It should be remarked moreover that in the rule of St. Benedict, which is the pattern and norm of the religious life, only one of the three recognized vows is contained, namely that of *obedience*. The others are considered to be included implicitly within it, very much in the same way that the subdiaconate contains implicitly the vow of *chastity*.[11]

It is the universal teaching of the Church that the episcopate is a state of perfection, carrying with it an obligation which is greater than that of the religious state. It arises in the first place from the fulness of the priesthood; and all we shall have to say about the sacerdotal obligation applies *a fortiori* to the

[10] Canon 592, Tanquerey, *Théol. Ascétique*, § 367.

[11] Cf. Abbot Butler, *Benedictine Monachism*, Ch. ix, p. 123.

episcopate. It arises secondly and with unique force from the pastoral office, and it is precisely from this aspect that the episcopate is a "state" of perfection.[12] To constitute a "state" in the canonical sense, some stability of condition publicly recognized by the Church is necessary. For the religious this stability consists in the fact that he is "bound" to the observance of his vows; similarly a bishop is "bound" to his diocese, and the cultivation of it is the means by which he is bound to attain perfection: "Religiosi se voto astringunt ad hoc, quod a rebus saecularibus abstineant . . . similiter Episcopi obligant se ad ea quae sunt perfectionis, pastorale assumentes officium, ad quod pertineat, ut animam suam ponant pro ovibus suis" (2-2, 184, 5).

There is finally the obligation to perfection arising from the priesthood as such. A priest is certainly bound to perfection by his priesthood, and bound more strongly than a religious is bound by his vows—(the doctrine will be elaborated later on in this article). But he is not bound to achieve perfection by the same *means* by which a religious is bound, although he has the vow of chastity in the subdiaconate, the solemn promise of obedience to the bishop, and generally poverty whether he want it or not. Nor is he bound by the same *means* by which the episcopate is bound, although he may share in the pastoral office, and be as much "bound" to his diocese. It is because the priestly obligation to perfection is not strictly determined by definite and completely stable *means,* externally recognized by the Church, that it is more accurate to say that it is not a *canonical state of perfection*, in the accepted meaning of the phrase. The obligation to perfection, though certain and definite, does not carry with it the duty to employ precise and definite means to that end, externally recognized by the Church as constituting a state. To many it has seemed that the condition of diocesan clergy is as "stable" as any state of life possibly can be, and that therefore they may be rightly regarded as being in a technical state of perfection. We shall return to the point later on, but inasmuch as this point of view is uncertain, I would prefer not to complicate a perfectly clear issue by introducing controvertible matter. It is the substance of the doctrine that matters—namely that by the

[12] Cf. St. Thomas, *De Perfectione*, c. xvi, xvii.

priesthood a man is bound to interior perfection; whether he is also in an external state of perfection is comparatively unimportant.

We may close this preliminary discussion of terms by stating again the well known and accepted difference between "perfection" and "state of perfection". The two are not necessarily identical, and the obligation to perfection which is interior may arise on various counts of which "external state" is one and "priesthood" is another. "Aliqui sunt in statu perfectionis, qui omnino caritate et gratia carent, sicut mali episcopi et mali religiosi . . . per augmentum spirituale aliquis adipiscitur statum perfectionis quantum ad divinum judicium; sed quantum ad distinctiones ecclesiasticorum statuum non adipiscitur aliquis statum perfectionis, nisi per augmentum (ad argumentum) in his quae exterius aguntur" (2-2, 184, 4). Later on we shall examine closely the priestly obligation to perfection as evidenced by the priestly character, the rite of ordination, ecclesiastical legislation, and the teaching of Fathers and theologians. In the meanwhile recall the words of Cardinal Vaughan, "I know that young men in their first fervor often think that the only thing to do is to become a religious. And I know just as well that they often live to see that they have made a mistake."[13] "God knows, I would take thirty-three vows if it were His will, or would raise the episcopate or the priesthood. But our Divine Lord instituted both without vows, and ordained them to be the example and law of perfection, the light of the world and the salt of the earth in the law of Charity."[14]

II.

"Agnoscite quod agitis, imitamini quod tractatis." (Ordination of Priests.)

The basis of the obligation is the priestly office and character.
Texts from the Ordinal.
Ecclesiastical legislation.
Papal letters.
Teaching of theologians. Inaccuracies of manuals.
Ascetical writers.

[13] *Life*, Snead-Cox, II, 67.
[14] Ib. I, 332.

There can be no doubt that one of the chief reasons which have served to obscure the priestly obligation to perfection is the term "secular clergy". Cardinal Manning tried to get the authorities in Rome to sanction the use of the word "pastoral" instead of "secular". But, although it is a term widely used in America, Rome declined to make any official change, since the phrase "clerus saecularis" is the traditional one in the Church for denoting the great body of the clergy who live "in the world", as distinct from "clerus regularis" who live in religious houses under a rule. Cardinal Mercier feels the same aversion to the term "secular", which suggests to the uneducated layman the sense of "worldliness"; he encourages the use of the term "clergé diocésaine".[15] However, it seems quite futile to attempt any official change, and we must be content to correct as far as possible any wrong interpretation of its meaning. America, which has secured by custom the word "pastoral" as a translation of "saecularis", is to be congratulated.

Although the line of obligation is different from that of a religious, it is quite certain that a priest as such is bound to perfection even more than a religious. The basis of it is anterior to all ecclesiastical law, and arises from the character of the sacrament of Holy Orders, which configures the recipient most closely and intimately to Christ our Lord. "Christus est fons totius sacerdotii, nam sacerdos legalis erat figura ipsius, sacerdos autem novae legis in persona ipsius operatur" (*Summa* 3, 22, 4). "They shall be holy to their God and shall not profane his name: for they offer the burnt offering of the Lord, and the bread of their God, and therefore they shall be holy" (Leviticus 22:6). If the priesthood of the Old Law, a shadow of the good things to come, was bound to the attainment of holiness, how much more that of the New Law with its tremendous powers over the real body of Christ and His mystical body the Church! The sacrifice of Christ is one, and His priesthood is one. Sharing in it, the priest acts in Christ's name: "Hoc est Corpus *Meum*"; "Ego te absolvo a peccatis tuis." To fulfil the priestly functions properly there is required a degree of sanctity which does not compare, even faintly and remotely, with the obligation arising from vows.

[15] *La Vie Interieure*, I, p. 189.

There is also the further line of obligation arising from the priestly office as teacher and example to all the members of the mystical body of Christ. "Non sufficit bonitas qualiscumque, sed requiritur bonitas excellens: ut sicut illi qui ordine suscipiunt, super plebem constituuntur gradu ordinis, ita et superiores sint merito sanctitatis" (*Summa* 3, 35, 1 ad 3). In theory at least, a high state of perfection is presupposed in the priest, both from his intimate union with Christ in the sacrifice of the Mass, and from the exercise of his office toward the faithful in general. It is a truth which is abundantly evident from the exhortations and prayers in the Roman Pontifical: *Lex orandi, lex credendi.* Let us take a look at some of the more striking of these texts.

We may pass over the conferring of Minor Orders and the Subdiaconate, just noticing that the prayers in the conferring of each express the general petition that the recipient may edify the faithful in the exercise of his office; for example, ". . . agenda dicant et dicta opere impleant, ut in utroque sanctae Ecclesiae exemplo sanctitatis suae consulant" (Ordination of Lectors). "Estote igitur solliciti, in omni justitia, bonitate, et veritate, ut vos et alios et Dei Ecclesiam illuminetis" (Ordination of Acolytes). Before the conferring of the Diaconate occurs the solemn inquiry about the worthiness of the candidates, and the invitation to the faithful to come forward and speak if they have anything against them to reveal. The exhortation compares the Diaconate and its correspondingly greater obligations with those of the Levitical Order, and the same idea recurs throughout the rite: ". . . spirituali conversatione refulgentes, gratia sanctificationis eluceant . . . abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas, et spiritualis obervantia disciplina".

An even more solemn inquiry precedes the Ordination of Priests, who by reason of the sanctity of their lives in the Diaconate are called to the higher office. "Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum ut coelestis sapientia, probi mores, et diuturna justitiae observatio ad id electos commendent . . . ministros Ecclesiae suae fide et opere *debere esse perfectos; seu geminae dilectionis, Deo scilicet et proximi, virtute fundatos.* . . . Agnoscite quod

agitis; imitamini quod tractatis, quatenus mortis Dominici mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus, procuretis . . . quatenus nec nos de vestra provectione, nec vos de tanta officii susceptione damnari a Domino, sed remunerari potius mereamur . . . innova in visceribus eorum Spiritum sanctitatis: ut acceptum a te Deus, secundi meriti munus obtineant, censuramque morum exemplo suae conversationis insinuent . . . Accipe vestem sacerdotalem, per quam caritas intelligitur; potens est enim Deus ut augeat tibi *caritatem et opus perfectum* . . . virtutes in se ostendant; exemplo praebeant; admonitione confirment, ac purum et immaculatum ministerii sui donum custodiant . . . et inviolabili *caritate in virum perfectum,* in mensuram aetatis plenitudinis Christi, in die justi et aeterni judicii Dei resurgant". These words of the Pontifical used for centuries in bestowing the priestly character of Christ, are well worth pondering. They place in the strongest relief the obligation to perfection by supposing it already present, and they denote in the clearest terms the doctrine recalled in the previous section that the love of God overflowing in love to one's neighbor is the essence of perfection. Fittingly therefore the rite closes: "Jam non dicam vos servos, sed amicos meos, quia omnia cognovistis, quae operatus sum in medio vestri."

We should expect to find the obligation to sanctity inherent in the priesthood, formulated also in the laws of the Church. The Council of Trent repeats in sober general terms the earlier legislation of the Church: "Nihil est quod alios magis ad pietatem et Dei cultum assidue instruat, quam eorum vita et exemplum qui se divino ministerio dedicarunt . . . in eos, tanquam in speculum, reliqui oculos conjiciunt, ex iisque sumunt quod imitentur . . . levia autem delicta, quae in ipsis maxima essent, effugiant, ut eorum actiones cunctis affereant venerationem" (Sess. xxii, Cap. i, De Ref.). The Code expresses the same law with even greater terseness: "Clerici debent sanctiorem prae laicis vitam interiorem ducere, eisque virtute et recte factis in exemplum excellere" (Can. 124). These general laws of the Church are reflected in the decrees of local Councils, for example in the XIIth decree of the IVth Provincial Council of Westminster, which is a most accurate summary, fully documented, of the whole question which we are

discussing.[16] It is worth noting, and it is a sign of the misconceptions which existed in those days, that this very moderate statement of Catholic doctrine was not included in the Acts of the Council without some opposition.[17] Similar laws were enacted repeatedly by St. Charles Borromeo in the Acts of his own Councils at Milan: "Docebit eos qui Ordinis Sacramento initiantur, ut non solum quod cum omnibus commune est, sibi proponant, ut in omnibus rebus Dei gloriae serviant; sed etiam alicui certo Ecclesiae ministerio addicti, vitae innocentia, morum castitate, justitia, religione, pietate, sanctitateque ceteris longe praestant . . . quarum officia, et Apostolica doctrina et sanctorum patrum disciplina, et sacrorum Conciliorum decreta, et Canonum leges, et Sanctae Matris Ecclesiae instituta et ritus in illis maxime desiderant, qui Christi Domini sacerdotio funguntur."[18]

With the authoritative voice of the Vicar of Christ, this same truth has been insistently put before us, especially by the more recent Popes. Leo XIII on 8 December, 1902, addressed an Encyclical to the Italian Bishops in which he endorsed and emphasized the teaching of St. Charles Borromeo: "The Catholic priesthood, divine in origin, supernatural in its nature, permanent in its character, is not an institution which can be modified by changes in public opinion. Sharing in the eternal priesthood of Jesus Christ, it must continue to the end of the world the mission entrusted by the Eternal Father to His Incarnate Son: 'sicut misit me Pater, et ego mitto vos' (John 20:21). To accomplish this mission it must rest on supernatural help and be governed by those divine rules of thought and action laid upon it by Jesus Christ when He sent forth His Apostles to the whole world . . . The idea which the New Testament gives of the Christian Priesthood, is that of a supernatural society, superior to every other earthly institution, and separated from them as completely as heaven is separated from the earth." This is the great idea which stands out clearly in patristic writings, in the teaching of Roman Pontiffs and

[16] "Qui sancti non sunt, sancta tractare non debent. Omnes Christi fideles, teste Apostolo, vocati sunt sancti; sacerdotes vero ad sanctitatis perfectionem debent ascendere. . . . Ita etiam ab Ecclesia Catholica in solemni ritu et in ipso sacerdotii conferendi actu edocemur. . . . Meminerint ergo sacerdotes in eis sanctitatem praesupponi."

[17] Purcell, *Manning*, II, 762.

[18] *Acta Eccles. Mediol.*, p. 468; cf. p. 306 and p. 80.

bishops, in conciliar decrees, and in the universal teaching of Catholic theologians.

"In short, the whole of tradition asserts with one voice that the priest is 'alter Christus', and that the priesthood is worthy of being placed in the celestial hierarchy, since an office is entrusted to it which is not even given to the angels[19] . . . Now, the priest cannot fully comply with his lofty obligations, unless he possesses the sacred knowledge which he needs, and unless he has abundantly that spirit of lofty piety which makes him a man of God, and unless he tries with all his power to strengthen his teaching by the example of his own life . . . The whole purpose of ecclesiastical education is to form in the candidate the living image of Jesus Christ".[20]

Pius X at least on two occasions taught the same doctrine in even more explicit terms. On the fiftieth anniversary of his priesthood, he addressed to his brethren an instruction and exhortation which deserves the closest study.[21] "Sanctimonia posthabita, nihil admodum sacerdos sal terrae esse poterit . . . ubi autem sanctitas abest, ibi corruptionem inesse oportet . . . si olim, in specie solummodo ac figura, tanta a sacerdotibus postulabatur sanctitas: ecquid a nobis, quum victima est Christus . . . Ad hanc ipsam vitae sanctimoniam, magnis Ecclesia spectat perpetuisque curis . . . dum ipsa candidatos diurturnis intervallis gradatim promovet, nusquam, ut mater sedula, hortationibus de sanctitate assequenda parcit . . . Maximeque omnium urget illud gravissimum additum: Imitamini quod tractatis: quod profecto cum Pauli praecepto congruit: ut exhibeamus omnem hominem perfectum in Christo Jesu (Coloss. 1:28) . . . Sancti patres et doctores omnes ita de ea re sentiant . . . tantum scilicet inter sacerdotem et quemlibet probum virum intercedere debet discriminis, quantum inter coelum et terram; ob eamque causam, virtuti sacerdotali cavendum non solum ne gravioribus criminibus sit affinis, sed ne minimis quidem . . . Equidem sunt qui putant, quin etiam profitentur, sacerdotis laudem in eo collocandum omnino esse, ut sese aliorum utilitatibus totum impendant . . . Haec sane doctrina

[19] S. John Chrys., *De Sacerd.*, iii, 4.

[20] Cf. *Col. Brug.*, 1903, p. 73, for French trans. of the Italian text of the Encyclical.

[21] *Haerent Animo*, 4 August, 1908, *Col. Brug.*, 1908, p. 541; Mahieo, *Probatio Caritatis*, p. 81.

mirum quantum fallaciae habet atque exitii . . . Sanctitas una nos efficit, quales vocatio divina exposcit: homines videlicet mundo crucifixos, et quibus mundus ipse sit crucifixus; homines in novitate vitae ambulantes . . . ". Similar words were addressed by Pius X to an association of priests which came into being as a result of the letter "Haerent Animo". He exhorted them to continue in their aspirations for that perfection which the priestly office demanded, both from the sanctity of its ministry, and from the fact that priests were perfectors of others: Nemo dat quod non habet.[22]

The teaching drawn from the Pontifical Conciliar decrees, and Papal letters, is contained in a summarized form in the Roman Catechism. "Huius igitur tanti officii onus nemini temere imponendum est, sed iis tantum, qui illud vitae sanctitate, doctrina, fide, prudentia sustineri potest. . . . Verum, qui Ordinis sacramento initiari volunt, hoc sibi proponant opus est, ut non solum Dei gloriam in omnibus rebus quaerant . . . sed etiam ut alicui certo Ecclesiae ministerio addicti, in sanctitate et justitia illis serviant. . . . Quamvis omnes fideles pietatem et innocentiam sectari omni studio debeant quibus rebus maxime Deus colitur, eos tamen, qui ordinis sacramento sunt initiati, praecipue quaedam munera et functiones in Ecclesia exequi oportet . . . a reliquo populo segregati in omnium longe maximo et praestantissimo ministerio se exercent."[23]

If we turn now to examine the theologians, I am afraid we shall find that the modern manualists have more often than not gone out of their way to obscure the obligation of which we are speaking. St. Thomas is explicit enough: "Per sacrum ordinem aliquis deputatur ad dignissima mysteria, quibus ipsis Christo servitur in sacramento altaris, ad quod requiritur maior sanctitas interior, quam requirit etiam religionis status . . . unde gravius peccat, ceteris paribus, clericus in sacris ordinibus constitutus, si aliquid contrarium sanctitati agat, quam aliquis religiosus, qui non habet ordinem sacrum" (2-2, 184, 8). The teaching of this fine text has been followed of course by all the great theologians, but the fact is that most of us draw our theology from the manuals, and take it on faith that the "ad mentem S. Thomae" on the title page is strictly adhered to.

[22] 13 November, 1912, *Acta*, IV, p. 693.
[23] *Catech. Roman.*, II, c. 7.

There are some widely used manualists who perhaps from a very proper pride and affection for the religious Order to which they belong, either pass over altogether the priestly obligation to perfection, or else discuss "clamorous hunting" and similar topics. I have particularly in mind the manuals belonging to the Gury-Ballerini family. Thus the Gury-Ballerini-Palmieri manual of 1901 quotes the above text with some reluctance, and adds this amusing commentary: "Comparat hoc loco S. Thomas sacerdotem cum religioso laico, et mere contendit, sacerdotem quoad *dignitatem* ob praeëminentiam ordinis *religioso laico* praecellere" (I, § 982, n. 1).

Two observations will at once suggest themselves. In the first place St. Thomas is speaking of "sanctitas interior" not of "dignitas", as anyone who can read Latin may see for himself. Secondly, on every count, the comparison between a priest and a lay religious is the only one possible, unless the author is prepared to defend the thesis that a religious priest enjoys a more perfect kind of priesthood than his secular brother. If a religious is bound to a greater perfection than a priest, then the obligation can only arise from the vows he has taken in religion. As a result of this singular interpretation, the same author makes the equally false statement later on: "Status sacerdotalis licet dignitate omnium praestantissimus sit, ratione tamen perfectionis longe vitae religiosae cedit" (ib. § 1088). The widely used post-Codex manual of Ferreres retains this second text, but omits the illuminating commentary of his predecessor on the text of St. Thomas.

A closer examination of the obligation to perfection of a priest and those of a religious will be given later, but we may make this observation now. We already pointed out the distinction between the *minimum* degree of perfection "necessitate salutis", and the *maximum* degree to which some are bound on various lines of obligation. This obligation to attain perfection does not seem to admit of any degrees, although there may be degrees in the external "state of perfection"; for example, the episcopate is a more perfect state than that of religion. If a person is bound to perfection, it can only mean that he has set before him as the terminus of his endeavor, the highest possible union of his soul with God by divine charity. The degree of its actual attainment will differ with the indi-

vidual, and he may be more or less responsible for not making greater progress. The means of its attainment may differ also with one's state of life, for instance, the means employed by a priest differ from those employed by a religious, and both differ from those which are obligatory on the episcopal state. A person who is bound to attain perfection fulfills his obligation by pushing toward it, and he cannot say at any period that his objective has been attained: "Not as though I had already attained or were already perfect: but I follow after if I may by any means apprehend. . . . One thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I press forward to the mark, and to the prize of my supernal vocation in Christ Jesus" (Philipp. 3: 12 ff.). In this sense therefore the *finis* of the obligation is the same for all. When St. Thomas says that greater perfection is required for the priesthood than for the religious state, he does not imply by that phrase that each has a different objective, but merely that the degree of actual attainment required for the fitting performance of the duties of the priestly life is greater than the degree required for the fitting observance of the religious life.

Passing over the other theologians, the most important after St. Thomas is admittedly St. Alphonsus. The teaching occurs in the valuable treatment of the question whether a young man habituated in sexual sin is bound in conscience not to proceed to Holy Orders.[24] "Ut quis ad sacri ordinis dignitatem ascendat, non sufficit simplex et actualis status gratiae; sed requiritur etiam bonitas praecellens et habitualis. . . . Quod autem ad sacros ordines suscipiendos minime sufficiat simplex gratia sanctificans, sed ultra requiratur interior perfectio, constat ex communi sensu SS. Patrum et doctorum, qui uno ore illam efflagitant: S. Thomas, 2-2, 184, 6 ad 8; 189, 1 ad 3; Supplement, 36, art. 4 ad 3 .. . et confirmat testimonio S. Dionysii qui scripsit: 'In divino omni non est audendum aliis ducem fieri, nisi secundum omnem habitum suum factus sis deiformissimus et Deo similissimus'." St. Alphonsus cites numerous authors in support of the judgment given, and he is followed by the Alphonsian school (e. g., Aertnys, II, § 585) and the majority of the important authors.

[24] *Theol. Moral.*, VI, 67, 802.

It is the greatest pity that the authors of manuals in the hands of clerical students give such a thin and inadequate treatment of this subject, while they enlarge on the obligations to perfection arising from religious vows. As far as I know, the only manualist who puts the doctrine fairly and adequately is Tanquerey.[25] Génicot has this rather doubtful principle: "Qui ingreditur statum clericalem praeditus bonis moribus, et sincera animo huius status obligationes exequendi, nec gravi impedimento detentus, non graviter peccat ex eo capite quod impellatur tantum fine minus recto."[26] This is not the doctrine of St. Alphonsus, so far as I can discover (cf. VI § 785.3 § 802); nor is it the teaching of Lahitton which has been so fully approved by the Church.[27] The doctrine of Génicot, and I suppose of others also, would appear to be that "sincerus animus obligationes suscipiendi" is quite consistent with "finis minus rectus". I have no doubt the proposition could be proved to be "probable" in the accepted sense, and the same principle is applied also to the religious vocation (§ 77). But a phrase of this nature is distinctly misleading in a manual which does not stress the priestly obligation to perfection at all.

The ascetical books written for priests take the obligation for granted, especially Manning's *Eternal Priesthood,* Mercier's *La Vie Interieure,* and Arvisnet's *Memoriale Vitae Sacerdotalis.* Any spiritual book which faithfully represents the teaching of the Church and the doctrine of saints and theologians must of necessity do so. They echo the teaching of an author who, after the New Testament, is perhaps the one most widely read by the faithful. "If thou hadst the purity of an angel, and the holiness of St. John the Baptist, thou wouldst not be worthy to receive or handle this sacrament. . . . Take heed to thyself, and see whose ministry has been delivered to thee by the laying on of hands by the bishop. . . . Thou hast not lightened thy burden, but art now tied fast with a stricter band of discipline; and art bound to a greater perfection of sanctity. A priest ought to be adorned with all virtues, and to give the example of a good life to others. His conversation should not be with the vulgar and common ways of men, but

[25] *Theol Moral.*, III, § 1024; *Théol. Ascet.*, § 377.
[26] *Theol. Moral.*, II, § 26.
[27] *Vocation Sacerdotale*, § 433.

with the angels in heaven, or with perfect men upon earth."[28] These familiar words have all the greater force when we remember that they were addressed primarily to religious men who were already bound to perfection from their vows.

III.

The Priestly Obligation Compared with that of Religious.

"Per sacrum ordinem aliquis deputatur ad dignissima mysteria . . . ad quod requiritur maior sanctitas interior quam requirit etiam religiosus status." (*Summa*, 2-2, 148, 8.)

The religious state does not presuppose perfection; the priesthood does.

According to the common view the priesthood is not a canonical state of perfection.

Perfection obligatory from the care of souls.

Two objections considered.

The two previous sections dealing with this subject have given an outline of the question at issue, and have indicated the lines of proof of the doctrine that a priest is bound to perfection. The thesis may now be further elucidated by instituting a comparison between priestly perfection and that required in a religious. Once again we must repeat that a discussion of this kind must not be misunderstood as a covert attack on religious Orders; nothing could be more foolish and contemptible. If we have said little about the obligations of the religious life, its great sacrifices and mortifications, it is not for lack of appreciation, but simply because the present discussion is concerned with the obligations arising from the priesthood. We are now attempting a comparison of the two states, because it is the only possible way to bring out concisely the perfection which the priesthood demands, and in order to clarify what has already been said. For everybody understands that a religious is bound to perfection, but not everyone understands that a priest is also bound and even more strongly. This point has become obscured in the minds of many priests as well as laymen. There were even times, and not so long ago, when a secular priest who talked about his obligation to perfection was suspected of disparaging religious Orders. It was re-

[28] *Imitation*, IV, c. v.

garded as "a sign of opposition to the religious to speak of perfection anywhere outside a religious Order."[29] Happily there is not much fear of such a misconstruction now; besides, the majority of the members of the religious Orders of men are also priests, and are bound more by their priesthood than by their vows, to strive after holiness. The only reason for making a comparison between the two is to bring out more clearly the nature of priestly perfection and the manner in which it arises.

Therefore, in order to avoid confusion, consider the obligation of the religious *state of perfection*, abstracting altogether from the case of a religious who is also a priest. A person joins a religious Order with the desire to lead a more perfect life. Authors discuss the question to what extent a Christian may be bound to enter religion, if he fears he will not save his soul in any other way. But this is an exceptional and unusual case. The usual aspiration of a religious postulant is that to which our Lord refers in a famous passage: "If thou wilt enter into life, keep the commandments . . . if thou wilt be perfect, go sell all that thou hast, give to the poor, and thou shalt have treasures in heaven: and come follow me" (Mt. 20:17). A soul aiming at perfection in this sense, realizing the instability of human purpose, strengthens his resolution by the three vows; if they are accepted publicly by the Church, he is by that fact initiated into a state of life canonically styled "the state of perfection". Like any other state of life this has corresponding obligations which are summed up in Can. 593: "debent . . . ad perfectionem sui status contendere". The obligation is so grave that a religious who declines to fulfil it cannot be excused from grave sin. "Peccat mortaliter religiosus qui firmiter statuit non tendere ad perfectionem, vel nullo modo de ea curare."[30] The religious vows do not make the subject perfect, but they induce the obligation to strive after it. We are accustomed indeed to seeing people join religious Orders who are already endowed with considerable holiness and perfection. But this is not a necessary condition. All that is required is the intention of binding oneself to tend toward it. "Homines statum perfectionis assumunt, non quasi profitentes seipsos perfectos esse, sed profitentes ad perfec-

[29] Manning, *Dublin Review*, 1920, p. 18.
[30] S. Alphonsus, *Theol. Moral.*, IV, n. 18.

tionem tendere . . . unde non committit aliquis mendacium vel simulationem ex hoc quod non est perfectus, qui statum perfectionis assumit, sed ex eo quod ab intentione perfectionis animum revocat" (2-2, 184, art. 5 ad 2).

With the priesthood the obligation arises from an altogether different angle. The religious state does not presuppose sanctity, but the priesthood does. "Ordines sacri praeexigunt sanctitatem: sed status religionis est exercitium quoddam ad sanctitatem assequendam; unde pondus ordinum imponendum est parietibus jam per sanctitatem dessicatis: sed pondus religionis dessicat parietes, id est, homines, ab humore vitium" (2-2, 189, 1 ad 3). The texts we have quoted in previous sections insist on priestly perfection; first because of the intimate union with Christ set up by the priestly character, and secondly because of the position of a priest as an example and guide to the rest of the faithful; and among the faithful must be numbered the members of religious Orders who have not received priestly ordination: "Per sacrum ordinem aliquis deputatur ad dignissima mysteria, quibus ipsis Christo servitur in sacramento altaris; ad quod requiritur maior sanctitas interior, quam requirit etiam religiosus status; quia sicut Dionysius dicit: monasticus ordo debet sequi sacerdotales ordines, et ad eorum imitationem ad divina ascendere" (2-2, 184, 8).

St. Augustine and St. Jerome teach the same doctrine in trenchant terms: ". . . ordini clericorum fit indignissima injuria, si desertores monasteriorum ad militiam clericatus eligantur, cum ex his qui in monasterio permanent, non tamen nisi probatiores atque meliores in clerum assumere soleamus . . . cum aliquando etiam bonus monachus vix bonum clericum faciat si adsit ei sufficiens continentia, et tamen desit instructio necessaria, aut personae regularis integritas."[31] "Sancti sunt clerici et omnium vita laudabilis. Ita ergo age et vive in monasterio, ut clericus esse merearis, ut adolescentiam tuam nulla sorde commacules, ut ad altare Christi quasi de thalamo virgo procedas, et habeas de foris bonum testimonium. . . . Cum ad perfectam aetatem veneris, si tamen vita comes fuerit, et te vel populus, vel Pontifex civitatis, in clericum elegerit, agito quae clerici sunt, et inter ipsos sectare meliores. Quia in omni conditione et gradu optimis mixta sunt pessima."[32] The

[31] P. L., 33, col. 228.

[32] P. L., 22, col. 1082.

priestly obligation therefore arises from the fact that a man has been chosen for a state of life which requires and presupposes a high degree of sanctity already attained, whereas the religious obligation arises from the fact that a state of life has been chosen which requires the intention to attain sanctity. If this difference is borne in mind it will be perceived at once that the priestly obligation is greater than that of the religious.

Take another example, which from the nature of the case can only be analogous and inexact. A medical student is studying in order to obtain a responsible position in a hospital where the lives of other people will be in his hands. From the fact that he desires this position he is under the obligation to acquire the necessary knowledge. But let us suppose that another man is put into the office who lacks the qualifications required, and who is elected through influence or through some misunderstanding; his obligation is really much greater, for his position presupposes adequate knowledge which he is bound to acquire because his office demands it; otherwise his life is "mendacium et simulatio" (2-2, 184, art. 5 ad 2).

This is the angle of the priestly obligation. Theoretically at least, a candidate is supposed to have attained a high degree of sanctity on the day of his ordination, and this is certainly so in many cases. If it is not so in other cases, then the absence of sanctity required for the office assumed, induces a most strong obligation to make good the defect. It is an obligation which, from the nature of the case, is much more imperative than that of a religious, although there is no obligation to attain perfection by employing the same means as are imposed upon a religious: "requiritur maior sanctitas interior, quam requirit etiam religiosus status . . . quamvis laicus religiosus teneatur ad observantias regulares, ad quas illi qui sunt in sacris ordinibus non tenentur" (2-2, 184, 8).

If the fact of being bound to perfection can only be adequately expressed by saying that a man is a religious, then we had better call every priest a religious, in the terms of the Pontifical: "Adesto Domine supplicationibus nostris; et hos famulos tuos benedicere dignare, quibus in tuo sancto nomine *habitum sacrae religionis* imponimus..."[33] But, you will say, this is merely a verbal quibble. It is, but the erroneous idea

[33] De Clerico Faciendo.

that a religious is bound to greater perfection than a priest is a much more serious quibble, and one fraught with graver consequences. "Status sacerdotalis," says Génicot, "ratione perfectionis longe vitae religiosae cedit."[34] This statement is not only erroneous, but in a manual used by young clerical students is positively dangerous, and calculated to nullify the efforts of a bishop to raise the spiritual standard of his clergy.

Does this certain obligation to attain perfection constitute the priesthood in what is known as a "state of perfection"? It seems more correct to answer this question in the negative. The requisite canonical conditions for such a "state" are not completely fulfilled, and the controversial difficulties which would arise by answering in the affirmative would only obscure the issue. But we may nevertheless notice various elements in the priestly state, especially when it is joined to the care of souls, which give it at least the substance of a "state of perfection," although it may lack canonical recognition as such. The question is dealt with most exhaustively by Suarez: "Uterque modus dicendi potest facile defendi, quia dissensio videtur esse magis de modo loquendi quam de re. Nihilominus tamen negare non possum, quin sacerdotes habeant aliquo modo statum perfectionis, saltem inchoatum, quia habent sacrum ministerium valde excellens, ratione cuius ad magnam honestatem et virtutem obligantur, ut docent patres scribentes de sacerdotio . . . Quapropter censeo sacerdotes ex vi sui ordinis habere statum altiorem et sanctiorem, qui ab eis non nulla perfectionis opera requirit, ratione cuius obligationis merito dici possunt, saltem inchoative, in statu perfectionis."[35]

Also, quite apart from the priestly character, the substance of the state of perfection is present in the obligations which are necessarily assumed with the priesthood. Of these, the most important is the obligation of chastity assumed with the subdiaconate. The nature of this obligation has become, among some modern authors, a rather vexed question, since there are a few who prefer to regard it not as a vow, but merely as a diriment impediment to marriage attached by the Church to the reception of major orders.[36] The reasons for this view

[34] *Theol. Moral.*, II, § 1088.

[35] *De Statu Perfect.*, Lib. I, c. xvii; Vives, *Opera*, XV, p. 84.

[36] E. g. De Smet, *De matrim.*, § 573.

appear to be purely canonical, namely that the vow in religion has canonical effects, e. g. dissolving a marriage *ratum non consummatum*, which do not arise from the obligation assumed in the subdiaconate. The common and almost universal opinion is that of St. Thomas, Suarez, Benedict XIV, and St. Alphonsus, that the subdeacon implicitly takes a vow of chastity, so that all sins against that virtue have the added malice of sacrilege. We cannot enter fully into this matter, except to note its bearing on the subject under discussion. For the vow of chastity is one of the elements which constitute the canonical state of perfection, so that its presence in the subdiaconate has the effect of binding one to certain stable means of attaining perfection, a stability which we have seen in a previous article to constitute the canonical "state of perfection": "Per hoc quod aliqui suscipiunt sacrum ordinem, accipiunt potestatem quosdam sacros actus perficiendi: non autem obligantur ad ea quae sunt perfectionis, nisi quatenus apud occidentalem ecclesiam in susceptione sacri ordinis emittitur continentiae votum, quod est unus eorum quae ad perfectionem pertinent" (2-2, 184, 6). St. Thomas therefore having already taught that a priest is bound to "interior sanctitas" by reason of the priesthood, a further obligation arises from the vow accompanying it in the Western Church. Suarez prefers to call the situation a "state of perfection *inchoative*."

If we now consider the priesthood in its familiar aspect as taking a share in the pastoral office of the bishop, there are still further reasons for regarding it as a "state of perfection" in substance. The obedience promised at ordination to the bishop is not a vow, nor is there even a promise of poverty. But these are both lacking in the episcopate, which is beyond all question a "state of perfection" in the strict sense, and in fact a higher state than that of religion. For the canonical idea of state implies being bound to employ certain stable means, publicly recognized by the Church, for the attainment of holiness. In the religious state these means are the three vows; in the episcopate it is the fact of being permanently bound to his diocese, with the object of cultivating the spiritual good of its people. Now, if the subdiaconate vow seems to imply a "state", all the more so does the obligation of the pastoral office, at least in the case of the majority of priests who are bound to their diocese

on their ordination title. The substance of a state is certainly there, and on this count Suarez considers it probable that "parochi" are in a state of perfection. He is somewhat halting in his assertion—"probabiliter", "aliquo modo", "non incongrue"—because of the theoretical supposition that the secular clergy are always at liberty to give up their office of care of souls. But is this true as a matter of calm fact? Surely they are as much bound to their diocese as any religious is bound to his vows and rule. "When the world persecutes the Church, it falls first upon the regular Orders. Their influence, their good works, and sometimes the wealth they accumulate excite jealousy and envy. They are not of the soil in the same sense that the secular clergy are, who are bound to remain on it by the condition of their state, as much as the regular clergy are bound by their rule at the voice of obedience to depart to any part of the world."[37] We see this truth, to which Cardinal Vaughan calls attention, well established at the time of the Elizabethan persecution in England, when the majority of marytrs whom we venerate were from the ranks of the secular clergy. "During the forty-four years of Elizabeth's reign, 116 secular priests, seven Jesuits, one Benedictine, and one Franciscan shed their blood for the faith."[38]

If we regard the priestly obligation from the point of view of chastity, the bond is tighter in a priest than in a religious. The religious vow can be dispensed for sufficiently grave reasons; but the priestly obligation is not dispensable for private reasons even in the hour of death (Can. 1043). All the necessary elements for constituting the idea of a canonical "state" are present in the priesthood. But when all is said, I think it must be admitted that the priestly obligation is not recognized by ecclesiastical law as resting on the "state of perfection" in its strict sense. Inasmuch, however, as the obligation to perfection arises from the priesthood itself, and is a stronger obligation than that arising from vows, the question of the existence or non-existence of a technical state seems of quite secondary importance.

[37] Card. Vaughan, Preface to Life of S. John Baptist de Rossi, p. xxii.
[38] Knox, *Douay Diaries*, p. lxiv.

There remain just two objections to be considered. If the priesthood sets up an obligation to perfection, why is it that there are so few canonized saints among the secular clergy? One could easily deny the truth of this very common assumption. There are many great bishops like St. Francis de Sales and St. Charles Borromeo; there are simple priests like the Curé of Ars, St. John Baptist de Rossi, and Joseph Cafasso (whose cause is now in process, *A. A. S.*, XVI, p. 378); there are the great throng of English martyrs. Granting, however, the truth of the assumption, one must remember that the number of canonizations is no indication of the level of sanctity even in religious Orders. Carthusians, who are on the summit of austerity, have very few, and St. Bruno himself was not canonized till centuries after his death; they do not want the disturbance attendant on canonizations. Moreover, the promotion of a cause is long and expensive; secular clergy are much less the property of their brethren than the members of a religious Order, and there is no one particularly interested; thus full details are preserved of the religious who suffered during the religious persecutions in England, but little is known of many of the seculars except their name and date of martyrdom. If a secular priest of unusual sanctity died, it is hard to imagine the bishop of the diocese, who is usually at his wit's ends to provide money for necessary purposes, collecting funds for the process of canonization. His immediate and chief concern is usually to find someone to take the place of the deceased. But of uncanonized saints there must be numbers whose lives are all the more admirable because hidden and obscure, and "we fools esteemed their life madness and their end without honor" The cult even of St. Joseph is comparatively recent in the Church.

The second objection brings us back to the question of candidates for the priesthood, and occasionally secular priests themselves, entering religious Orders. If the priesthood carries with it an obligation to perfection which is greater than that of religion, why enter an Order and take vows which do not increase the already existing obligation? It must be noticed in the first place that the Code has introduced a certain change into the existing legislation which has an important bearing on the thesis we are defending. The old law, based on Benedict XIV's legislation, allowed all clerics, except bishops, to enter

religious Orders, especially the Carthusian Order, with practically no reference to the bishop's wishes whatever.[39] Canon 542, § 2 has: "Illicite admittuntur clerici in sacris constituti, inconsulto loci Ordinario aut eodem contradicente ex eo quod eorum discessus in grave animarum detrimentum cedat, quod aliter vitari minime possit". The authors commonly taught and still teach that a bishop should not refuse permission, especially if the subject desires to enter a religious life in order to save his own soul. Prümmer gives as a further reason: "talis clericus postquam factus est religiosus, solet adhuc efficacius laborare pro salute animarum, quam si remansisset clericus saecularis". This may be true in some individual cases, but I think most bishops would dissent from this judgment, if it is to be regarded as a general rule. The sole responsibility of the pastoral office rests *ex officio* on the bishop who entrusts and commissions the lesser clergy to coöperate with him in the care of souls. This work of fraternal charity, as we have seen, is the basis of the episcopal state of perfection, and in the opinion of Suarez the secular clergy have a strong title to be considered in a state of perfection because of their share in the pastoral office. The episcopal state is more perfect than that of religion, and if in the words of Canon 542 it is illicit for a cleric to join a regular Order "in grave animarum detrimentum", this can only be because in these circumstances he would be doing a less perfect thing.

In an age like the present, when priests are scarce in nearly every diocese, and the bishops have the greatest difficulty in filling the ranks of their diocesan clergy, no bishop can lightly decide that the good of souls will suffer no harm by a priest retiring to a religious Order. The religious Orders fill a place which is absolutely necessary for the well-being of the Church, but the care of souls is vested principally in the bishop, and it would seem evident that this end is more securely attained by clergy who are immediately under the bishop's jurisdiction: "providi coöperatores ordinis nostri . . . ad nostrum adjutorium consecrandos elegit . . . qui quanto fragiliores sumus, tanto his pluribus indigenus . . . " (Ordination of Priests).

There are many and most weighty reasons justifying the passing of a priest to a religious Order: his character may de-

[39] Cf. Prümmer, *Manuale Juris Can.*, § 205; Lehmkuhl, *Casus I*, § 291.

mand the safeguards of a rule; he may be unhappy in the lonely life of a mission and feel the need of being supported by his brethren; the multitudinous cares and small details incident on the pastoral office may be altogether unattractive to him; he may have clear indications of a call to the contemplative life. There are reasons which may appear to justify such a step, but which on examination are found illusory. Most human actions are done from mixed motives, and before a priest turns away from the responsibility solemnly placed upon him by his bishop, he should first be persuaded in conscience that he is not being deceived by less worthy motives.

The one reason which does not bear examination, and must be absolutely rejected, is the popular and erroneous notion that religious are bound to perfection, whereas priests are not. To show that this is not true, and that in fact a priest is bound to a higher perfection than a religious has been the whole purpose of this discussion. From the priesthood itself a man is already bound to a higher sanctity than any religious vows can impose upon him. And if to the priesthood is joined, as it usually is, the care of souls, the obligation is all the more stringent. It is possible for a secular priest to attain to the very maximum sanctity, since he has at hand all the material for the union of the contemplative and the active life.[40] ". . . in quo aliquid considerari potest pertinens ad perfectionem vitae contemplativae et aliquid vitae activae, et primum habere ex vi sacrae ordinationis. Nam ratione ministerii consecrandi, et offerendi corpus Christi, quod per sacerdotalem ordinationem accipiunt, ad altiorem rerum divinarum considerationem, maioremque animae puritatem obligantur; ratione vero praelationis tenentur saluti proximorum procurandae incumbere."[41] What has been said about a priest applies, *mutatis mutandis*, though less strictly, to a candidate for the priesthood.

It has seemed advisable and even necessary to make this restatement of the doctrine, for it is clearly desirable that it should be fully understood and appreciated. If, abstracting altogether from the theory, anyone is inclined to take the view that his personal experience persuades him to admit regretfully that the secular clergy of his acquaintance are less perfect than their

[40] Cf. supra, I, p. 8.

[41] Suarez, ib., n. 29.

regular brethren, it will not help matters to say that after all they are no better than they ought to be. For the rest, the subject may be concluded by quoting the words of St. Thomas at the end of his apology for the religious Orders: "Si quis igitur contra haec rescribere voluerit, mihi acceptissimum erit. Nullo enim modo melius quam contradicentibus resistendo, aperitur veritas et falsitas confutatur. . . . Ipse autem Deus judicet inter nos et eos, qui est Benedictus in saecula saeculorum. Amen."[42]

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THE PRIEST AND THE UNDER-ADVANTAGED CATHOLIC CHILD.

THE heart of the true priest, like the Heart of Christ, is ever most solicitous for the welfare of children. The little ones of the flock, who have not yet lost their charming innocence, appeal to him with particular insistence. Witness the efforts made to establish and carry on parish schools for our Catholic children. How many a priest has planned and toiled in the face of almost insurmountable obstacles to secure a school for his parish.

Yet, fifty or sixty years ago, there was not so general a realization of the need of parish schools as there is to-day. When the movement to establish them was young, there were many even among the clergy who did not quite realize the urgency of the need. It required discussions and insistence to bring home to all that Catholic children can be instructed and trained most effectively in a Catholic school and that our schools may be managed successfully even in competition with those conducted by the state.

In a similar way it will need discussion and insistence to bring before us all in an adequate way the needs of those other Catholic children to whom the word "under-advantaged" has been applied to indicate their relative lack of training and good environment. In the midst of parish work and cares, surrounded by immediate problems, the parish priest may often lose sight of the host of Catholic children to whom his ministrations never come, who are outside the sheltering walls of his

[42] *De Perf. Vitae Spirit.*, c. xxvi; Parma, xv, p. 102.

parish school and who, for one reason or another, are in danger of growing up without adequate instruction and of being lost permanently to the Church to which they belong by national tradition and family inheritance.

There is no one who has the care of souls but must be interested in the discussion of the work which is needed for underadvantaged Catholic children. For these little ones are in a sense the most needy element of our Catholic population. They are, besides, unaware of their need and depend entirely on our charity and zeal to aid them. Moreover, they mature so rapidly and pass so soon from our sphere of possible influence! Now they are pliable and ready for good influences. In a few years when the world, the flesh and the devil have had their way with them, these same children will have slipped away from our ken, and only with great difficulty shall we be able to come into contact with them at all.

It is curious and sad as well, how little even priests sometimes realize the need and the blessedness of preventative charity. Charity is holy and meritorious indeed when it tries to rescue those who are already fallen, to bring them back to the Church and somehow to save their souls at the end. But it is still more blessed, endlessly more, if we go by the golden rule, when it seeks to preserve the unfallen, to save the innocent from going astray, to watch over the children at all costs and with whatever expenditure of effort and time and money, so as to keep them from harm, to teach them right ways of living, to fortify them and instruct them in their Catholic faith.

It is so that we should wish to have been treated if God had cast our lot in places where we should have been exposed to temptations and deprived of right instruction in our faith. Suppose that we had been one of the many thousands of Catholic children in this country who are without any opportunity of systematic catechetical teaching, who live in congested tenements, surrounded by evil. Should we have wished, supposing that we could have realized our own position, to be left alone through our impressionable childhood, suffered to go down to the depths and dregs of sin and to drag others down with us, or else at least to drift away from all religious practice, and then to have charitable souls visit us in prison or try to influence us to come back to our faith, when we had almost forgotten the name "Catholic"?

Or should we not have wished and prayed, supposing again that by some marvel we could have realized our condition, for some pitying soul to reach us before we had fallen or gone astray, to influence and teach us and save us from evil environment and so to keep us from ever going wrong? Yet there is not one of all the thousands of Catholic children who are now in the plight we have described, whose soul is not as dear to God as our soul, or who has not as much reason to expect and desire the mercy of preventive charity as we should have were we put in his perilous situation.

We have repeated several times a remark of one of the most experienced and observant of the members of our American Hierarchy. "Father," said he, "if we could only keep our Catholic children in the faith, we should in a short time inherit this country." Truly a striking observation and one which contains matter for much sad reflection. For the converse of of this statement is likewise true. "If we do not inherit this country, it is because we are not keeping our Catholic children in the faith."

Everyone knows that the families of the recent Catholic immigration to the United States, coming from the Southern part of Europe, multiply and increase with exceptional rapidity amongst us. The children of these large families, often brought up in the tenements of the slums, are precisely the ones who fall a prey either to the indifference or bad example around them or to the efforts of proselytizers. This makes the problem all the more keen and urgent. When Catholic children are relatively numerous, they are frequently the most exposed to grow up without adequate instructions. Again, the very children who have least religious teaching at home, are the ones who will more probably be sent to the public schools.

In one American parish which has come to notice there is an immigrant population of nine or ten thousand souls, the parents from Southern Europe, the children for the most part quite young and swarming in the streets like ants or bees. In this one parish there stand some five public schools, filled in great part with Catholic children, or children who should be Catholics. From this one parish, in one generation, it is scarcely an exaggeration to say that hundreds and thousands are lost to the Church who with adequate teaching could be added to

the ranks of faithful Catholics. With them, Catholicity is a racial tradition. They will be Catholics or nothing. As matters stand, for lack of enterprise and organization among Catholics themselves, are we deciding that they shall be "nothing"?

Strangely enough, it is precisely where the need is greatest that less emphasis is sometimes laid and less interest shown. The crowded poor quarters of the great cities, the immigrant colonies where humanity swarms and children clutter the streets, offer the most fertile of all fields for our missionary effort. There, the material is so abundant as to be overwhelming. There, the zealous worker need not travel about to find opportunities, for all too many opportunities are thrust upon him. Moreover, these children have a title to instruction. They can claim the faith as their inheritance. They are part of the treasure of the Church; that priceless treasure of youth, whom the Sacred Heart of Christ holds so dear. They are the very ones of whom He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

A Missionary Field at Home.

Yet is it not literally true, strange though the statement sounds, that it would have been better for some of these children to have been born in a beehive hut in the African jungle, where a wandering missionary would find them and baptize them and teach them the faith? Then, they would have been well instructed in their religion. They would have been surrounded with a Christian atmosphere when their village was converted to Catholicity. Here, in the midst of a Catholic population, they grow up and go forth without ever having learned adequately the meaning of the Catholic religion, without ever having come into personal contact with fervent Catholic teachers from whom they can learn the traditions and worship of the Church to which they were destined by race and place of birth.

We love and appreciate extremely the work of the foreign missions and even by comparison we do not wish to take one iota from their support and popularity. This is the hour of God in the foreign missions and a thousand million pagans

wait for the gospel which never could be preached to them under more favorable circumstances or with greater readiness than now. But our people in this great and rich nation can and will do their full share in supporting the foreign missions. Indeed, a wave of enthusiasm has gone through the entire land for missionary work and this is due, we have no doubt, to the agonized prayers of priests and sisters and brothers on the foreign missions, calling to God to raise them up helpers at home and especially in this powerful and affluent land.

It is high time now that we were realizing our duty at home to send missionaries to our neglected children and effectually to save them from the ignorance and evil which threaten to spoil their clean hearts and soil their white souls. While we do everything in our power to help the foreign missions—by prayer, by works, by gifts of money and by the consecration of lives—let us not forget the missionary work which is crying to be done at our very doors. This is even more our responsibility than the other. These children at home are even more dependent on our care and mercy than are the children in pagan lands. True, were we to neglect our duty to the foreign missions, their loss would be great and irreparable. Yet, the faithful of other countries would still send forth laborers into the harvest fields of Christ in Asia and Africa. But our mission fields at home, in the slums of great cities, where multitudes of children wait for the word of God and the teaching of good example, can be tilled by none others than ourselves. No priests from other lands will come in sufficient numbers, no sisterhoods will think it their duty to send workers to the slums of our cities in sufficient throngs to meet the urgent need. These children are quite at our mercy. If we refuse to make the necessary efforts to instruct them, to train them, to gather them into Catechism classes and into clubs and centers so as to preserve them for the faith, none others will take up the task.

Work will indeed be done for them, but not unto edification. Non-Catholic agencies and societies will be multiplied to work among these neglected children and exercise an influence over them, even a religious influence. But it will be the influence of a false religion and these workers will turn the children away from the faith of their fathers. They will hasten the disintegrating process which is going on all too swiftly already,

and will detach from Catholic loyalty children who, left to themselves, might have cleaved to the Church with traditional fidelity.

Besides, great as the problem is, the solution, at least in great part, is ready to our hands. Experience enough is now available to enable us to say with reasonable assurance what means will be adequate to meet the needs of these children and keep them in the faith. Through a combination of methods, modified to suit the needs of different localities, we can bring instruction and training at least to the greater majority of underadvantaged Catholic girls and boys. It will be interesting and useful briefly to survey these methods.

Let us premise, however, that it is those who have the care of souls who can best—one might almost say, who can alone—marshal the forces for this great endeavor. The laity are willing, far more willing and ready than we at times realize. In each of the activities which we intend to designate we can find abundance of lay help, provided that the priests are definite and determined as to what they wish the laity to do. This makes the subject of almost painful interest to the clergy. Of themselves they can scarcely hope to reach and instruct all these needy children. But through their influence and direction, they can marshal the laity to accomplish all that is needful.

What then are the means which have been found successful and which only need to be multiplied to cover the whole field? First, and most immediately practicable, there is the organization of groups of lay catechists. With slight modifications and under various names, successful efforts have been made in many places to organize layfolk, both men and women, to do volunteer work in catechizing neglected children. Of these organizations, the Catholic Instruction League, with its headquarters in Chicago, and with branches in a number of other cities, is perhaps the most widespread. Diocesan societies of lay catechists likewise exist, and some of them are very notably successful. Thus, to name only one among many, the Diocesan Confraternity of Christian Doctrine of the diocese of Pittsburgh has many years of fruitful service to its credit and not a few of the parishes of the diocese owe their origin to the labors of the lay catechists. These lay workers have gone

into outlying settlements, gathered the children for instruction, come in contact thus with Catholic families and made it possible to establish a parish where before there had not even been a Catechism class.

Finding the Catechists.

The most efficient catechists have often been found among the Catholic teachers in public schools. In every city there are many of these who will offer themselves for the work. But besides these trained teachers, a number of other Catholic young women and young men can be got to volunteer to give some hours of their time each week to catechetical instruction. Our parish Sodalities abound in members who are able and would be willing to act as catechists, were they properly encouraged. The right organization of Sodalities should always include the formation of a catechetical section and if, by unusual exception, the parish itself does not offer any field for their work there will usually be neighboring parishes in great need of such activity.

On the missions in pagan lands, as every one knows, the services of the catechists are invaluable and they supplement the labors of the missionaries, priests and sisters, to an extraordinary degree. Why should not the same principle be applied to the solution of our home difficulties in catechizing neglected children? On the foreign missions it has been found worth while to establish regular schools for catechists where men and women are trained to give systematic instruction. Why not have classes and courses in catechetical work for the laity? In what way could a priest or a Sister do more good than in training a whole group of lay catechists and sending them out to use their leisure time in teaching children the faith?

Not a few of our Catholic people have time to give to such work. Not a few would be much the better for some such form of unselfish activity. There is a class of Catholic women of leisure, well-to-do, well-meaning, but sometimes inclined to be selfish and introspective. Were they to take up the work of catechizing, the children would do them as much good as they would do the children.

The thought has frequently occurred to us in this connexion of the need in the Church of a special group of consecrated

women to devote themselves to the work of organizing and carrying on these catechetical activities in behalf of abandoned children. In various parts of the country, after lectures or retreats, zealous souls have come to inquire whether there is no way in which they could consecrate themselves to this work and be supported while doing it. The idea has been discussed of forming groups of women who have sufficient devotion and self-sacrifice to dedicate themselves to the rescue of children and of encouraging them to adopt a common way of life and live at a center where they can have congenial companionship of evenings and a home-like spirit, and can go forth each morning to various centers to busy themselves in catechetical and rescue work for under-advantaged children. It is true that there already exist some such groups in several dioceses. Again to name an instance, the Catechists of Our Lady of Victory are nobly volunteering for work in the South West. But a far greater development of the idea is necessary, adequately to meet our needs.

At first, a simple rule of life such as would be supplied them by the Sodality rules of 1910 would suffice. They could receive what was necessary for their support from some Catholic organization in the locality. A fixed salary might even be given them as social workers from which they could pay their living expenses and put something aside for the future. But, living together, they would not require as much by way of salary as ordinary workers and some insurance plan might be adopted to provide them an annuity against old age. In the course of time it is quite likely that a more stable religious organization would result and that they would adopt a definite and characteristic way of life. But at first it would be enough for them to act as catechists, consecrated to this as their life-work and not only conducting catechetical centers themselves but helping and organizing the work of the volunteer catechists who have been enlisted and trained in the ways we have indicated above.

There are not a few Catholic girls who have never had brought home to them a vocation to the religious life or who have been unable in their earlier years to devote themselves in this way to God, but who in middle life experience a strong desire to consecrate themselves to some special work such as

we have been describing. By becoming catechists they would gratify their own pious desires and at the same time would be the means of saving thousands of children to the faith.

Their work would not stop short with Catechism, but would include the recreational supervision of children, the conducting of Catholic centers and playgrounds, the carrying on of vacation schools and all the needed activities for under-advantaged children. The fact that a group of Catholic women in each large city was consecrated in the way described to such activities would be a powerful influence for the promotion of all such work among Catholics.

We do not forget the blessed endeavors of our Catholic sisterhoods for under-advantaged children. In every city teaching Sisters who are already over-burdened with the labors of the class-room, still find time and energy on holidays to go out to teach groups of Catholic pupils of public schools. Such activities are always blessed and fruitful, but the field is too vast to be covered in this manner; and the catechists of whom we have spoken would find many places still open for their endeavors.

There is a thought in this connexion which may be worth dwelling on a moment. At the present time, out of the more than four million Catholic children of school age in this country, not many more than two million are in the parish schools or could find accommodation there. Most of our parish schools are crowded to the limit, yet nearly half our Catholic children still remain outside their doors and attend public schools. How long a time will it be before we can build schools enough and obtain vocations enough for the teaching Sisterhoods to take care of all our children in Catholic schools?

In the meantime, would it not be profitable in some instances to employ the devoted and trained members of our teaching sisterhoods in giving instruction to Catholic children outside of school hours and in keeping them fervent in the faith? Let me illustrate by an example. Some time ago I had occasion to visit a town of some ten thousand inhabitants where, because of peculiarly favorable local circumstances, there is a magnificent public high school, which cost, so we are told, some four million dollars, and contains the most extraordinary accommodations and facilities, both for study, exercise and play.

So attractive were the advantages offered that ninety per cent of all the children in the town who were of high school age were in attendance. Among them, of course, was the same proportion of the Catholic child population. "What can I do," exclaimed the pastor, "to meet such a situation?" I cannot begin to hope for the erection of so attractive a Catholic high school, and any effort I make in that direction will be dwarfed into insignificance by this palatial institution." "I wonder," said another priest, "whether it would not be advisable to obtain the services of Sisters who are competent to teach high school children and then, instead of building a high school and trying to compete with the public one, to build a parish center with study rooms and meeting rooms where the young people could be gathered together after school hours and on holidays and given courses in Catholic history and apologetics, in the Catechism of Perseverance and answers to current difficulties so as to fortify them and make them fervent Catholics for life?"

The suggestion is one which the thoughtful priest will turn over more than once in his mind before he condemns it. Would it not be more practical under some circumstances to utilize the services of our teachers to rescue, so to say, and save a far greater number of Catholic children than they could care for in the class-room? The circumstances would of course have to be exceptional, as the ordinary means of instructing Catholic children will always be the Catholic school. Yet, this other plan deserves some thought as a solution for extreme conditions. Where in a city there are fifty thousand Catholic children in need of religious training and only enough teaching Sisters are available to care for twenty-five thousand of them in parish schools, would it not be advisable to leave some of the Sisters free to instruct in their religion the ones who cannot be taken into parish school? This question gains point when we reflect that the children who come to parish schools have usually much better home atmosphere and home training than those whose parents let them go to public schools.

Catholic Centers and Settlement Houses

The place of the Catholic center and settlement house in caring for under-advantaged Catholic children is coming to

be more and more recognized. Indeed the conditions of the times make such work almost imperative. Besides, the constant activities of non-Catholic associations, which work persistently with Catholic children, stir us up to supply for our own children the sort of service which they offer to under-advantaged children in general. Yet in many places the work of supplying adequate settlement houses for the Catholic population is very much in its infancy. The more emphasis we lay on the need and the quicker we succeed in supplying adequate facilities for our own children, the sooner we shall effectively prevent the proselytizing efforts of the sectarian settlements.

That these are succeeding only too well in accomplishing their ends is painfully evident to the student of their activities. Sometime since I was told that some seven boys from one of these settlements in a Catholic neighborhood, boys who had been born of Catholic families, had entered a Protestant seminary to study for the ministry. When I mentioned this to one of the priests of the locality, he sadly replied that he could match the instance with similar examples. These children had never learned anything about their faith, and the friendliness and plausibility of the workers at the settlement gained their childish confidence and quite alienated them from the Church.

On the other hand, in this sort of work we have an extraordinary advantage over the non-Catholics if only we will match their methods and energy. The Catholic children take naturally to Catholic workers. There is a bond of union already existing and a ground of sympathy already established. Some years ago in one of our great cities, a Catholic girl of leisure, but without very much means, learned of the proselytizing activities of a large and well-endowed non-Catholic settlement in the slums. She decided to devote herself for a time to the task of watching over the Catholic children and saving them from proselytism. So, with her slender revenue, she rented two rather small rooms in the neighborhood of the settlement house and invited the Catholic children to come to her for play and story-telling, instead of going to the non-Catholic institution where their faith would be in danger.

The children came in such numbers that the two rooms could scarcely contain them, and they deserted the settlement house

until its manager cried for mercy. "Send at least, some of the children back to us," he said. But the Catholic girl refused. Then, as a last resort, the settlement house manager offered a bribe to the children. "Come back to us," he said, "and we will give you two weeks at the seashore if you promise to leave your Catholic friend and remain faithful to our settlement house." The children came to the Catholic girl, full of excitement, to ask what she would give them if they remained true to her. The poor girl was at her wit's end, for she had no money to provide any offset to two weeks at the seashore. So in desperation she said, "Stay with me and I will take you on a walk across the bridge." It was a free bridge, as the children knew full well, yet their natural devotion and affectionateness proved stronger than the alllurements of the beach. They remained with her and the settlement was desolate.

In all that I have said I do not forget nor disparage in any way the immense good which is already being done by Catholics or the splendid organizations which already exist in many places and are being multiplied day by day. Many devoted layfolk are giving of their time generously and many priests and sisters are occupied with the welfare of neglected and under-advantaged Catholic children. Yet, the need is greater still than the efforts that are being made to meet it. We must multiply our endeavors and quickly if we are to save to the faith the rising generation of under-advantaged Catholic children. A worker in this field whose experience and prudence deserve every credit is authority for the statement that in many places ninety per cent of the under-advantaged Protestant children are organized into clubs and associations and grouped for their protection. In the same places, he says only ten per cent of the Catholic children are thus organized and ninety per cent unorganized. Such statements give us matter for much serious and anxious thought.

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THROUGH TRUTH TO GOD.

THE last half-century witnessed a splendid revival of Scholastic philosophy. The thought of a glorious past entered the philosophical arena confident of victory, and, though at first greeted with contempt, won its place of merit in the intellectual domain from the modern autocracy of dazzling error. The great works of our neo-Scholastics not only compare very favorably with the classical works of their medieval and post-medieval predecessors; they have in some subjects even surpassed them both in depth and breadth of thought.

During the last few years, however, a critical review of our philosophical positions has disturbed the ranks of Catholic thinkers in a way which calls for the special attention of the clergy to whom the direction of religious thought among the faithful is intrusted. Hence a discussion of the subject does not appear out of place in the ECCLESIASTICAL REVIEW. Human nature remains the same, and history cannot but repeat itself. Having erected a philosophical system, the mind, in its natural restlessness, endeavors to trace its train of thought, subjecting to a critical examination not only the different parts, but the very foundations of the imposing structure. No wonder that the old problems of force and matter, world and soul, knowledge and being, liberty and law, God and man, appear in a new dress on the stage of philosophy, keeping human thought spell-bound on their trail of light.

The critical discussion, especially since the Kant celebration of the past year, centers about the theory of knowledge and in particular about the knowledge of God: the road to truth and the road to eternal truth. The following inquiry deals chiefly with the knowledge of God, although it cannot leave out of sight the problem of knowledge in general.

The road of light leading the thinking mind to a sure knowledge of God, as far as the records of history tell, was chiefly analogical cognition and syllogistic reasoning based on causality. This demonstration we find in the writings of the Fathers and the early Scholastics. It was finally summed up by St. Thomas in a fivefold argument adorning and supporting, like five columns, the entrance to the wonderful structure of

his *Summa Theologica*. Following the footsteps of the Angelic Doctor, Scholastic philosophy always upheld this demonstration as cogent and fully satisfactory to the most critical mind, in harmony with Rom. 1 : 20, that the invisible things of God are clearly seen by the things that are made.

In recent years, however, a sentiment has been gaining ground, especially among Catholic philosophers in Europe, that this traditional argument is either utterly useless or at least lacking in cogency. It may perhaps, as they say, confirm in their conviction those who already believe in God, but it will never be able to create the conviction of God's existence in the mind of an unbeliever. The fundamental and decisive reason for which these philosophers eliminate or, at least, belittle the customary demonstration, lies in the position they take in regard to the principle of causality, upon which, of course, the whole argument rests. In their opinion, an argument for so all-important a truth as is the existence of God cannot be based on the principle of causality, for the very reason that this principle is regarded by many prominent scholars as one of the most vexing and most difficult problems of philosophy. The argument involving the principle of causality once eliminated from the field of philosophical discussion, there is but one road to the knowledge of God, that of immediate vision, of direct intuition. This is, in fact, the new proof, the new road to God; in seeing a necessary and eternal truth, it is claimed, our mental vision reaches God, the Eternal Truth, immediately.

The whole scheme may be summed up in the following propositions. Every mind accepts as truths of immediate and therefore indemonstrable evidence the first principles of logic, mathematics, and ethics: the same thing cannot at the same time be and not be; two and two make four; good must be done and evil avoided. These truths are eternal and unchangeable. An eternal and unchangeable truth cannot have its source in the human mind, which itself is neither eternal nor unchangeable. An eternal and unchangeable truth cannot even be the effect of God; it is God Himself, who is eternal and unchangeable truth. The cognition, the intellectual vision of the truth of the first principles is, therefore, a vision, an intuition, an intellectual participation of the Eternal Truth, of God.

As will be noticed, the eternal and unchangeable truths are in the above argumentation not taken as *effects* of the supreme cause; they are taken as *facts*, as an actual possession of our mind and, as such, according to the "logical" principle of sufficient reason, they must be philosophically accounted for. But they cannot be accounted for, so we are told, unless they be God. This shows clearly that the new argument greatly differs from the argument based on the concept of truth, which for instance Bossuet used and grandly elaborated in his *Connaissance de Dieu et de soi-même.*

The object of this article is not to prove that the principle of causality is an absolutely necessary principle and, in fact, nothing but an application of the logical principle of sufficient reason. Nor do we intend to show *ex professo* that a supposed immediate vision of God as the eternal truth can hardly avoid the Scylla of ontologism. Our only purpose is to prove that the human mind on the new road described above can never arrive at the existence of God. The means shall be a philosophical inquiry into the idea of truth.

What is truth? In what does it consist and what is its intrinsic nature, its essence? At the very threshold of our inquiry we find two widely different conceptions of truth: that of St. Augustine, in whom patristic philosophy has reached its zenith, and that of St. Thomas and of almost all the Scholastics.

Augustine's philosophy in general and his idea of truth in particular clearly reflect the decisive influence of Plato and the neo-platonic school upon the mind of the great Father. Augustine accordingly conceives truth as something objective, something outside our mind, something ontological. In relation to truth, the created mind is passive, receiving. Consequently, objective truth becomes for us the bedrock and foundation of knowledge, the gauge and the rule of all cognition. Our cognition can be true only so far as it receives and reflects objective truth. According to Augustine, truth and being or reality are identical: "Veritas est id quod est."[1] He denies expressly that truth is chiefly and formally to be found in the mind, in the act of cognition; otherwise, so he reasons, truth would cease to exist, if there were no intellect.

[1] *2 Solil.*, c. 5.

In its conception and definition of truth, Scholastic philosophy goes far beyond St. Augustine, correcting and complementing him and even putting itself in opposition to him. In its inmost nature truth is something strictly subjective, its seat and citadel being the intellect alone, either divine or human. In the intellect truth has erected its throne. In the mind it shines in its full splendor casting therefrom its rays of light upon the extra-mental beings and endowing them with the brightness of truth. Truth does not flow into the intellect from being. Even objective or ontological truth, which is interchangeable with being, has its source in the mind; a thing is true only as far as it is in relation to the mind actually knowing it. Truth, therefore, in a formal and strictly philosophical sense, is something essentially subjective; consequently, objective and eternal truths or unchangeable truths do not exist. From this viewpoint the new argument for the existence of God, which rests on the eternity and unchangeability of truth, has no philosophical foundation and must needs be discarded. Though some of the above sentences may sound strange, a deeper exposition will soon show their correctness.

Any philosophical inquiry has to start from our consciousness and conviction that the human mind is naturally able to reach truth, that our thought reflects that which is. Whoever denies or doubts this, disqualifies himself for any philosophical discussion. Granting this supposition, what is our common and almost innate idea of truth? "It is true," necessarily means it agrees with the idea, with the thought, or it is so as we think it. Wherever there is truth, there is agreement, conformity, harmony of thought with objective reality, and *vice versa*. Truth, therefore, must be defined as the agreement between the mind and the reality of things: "adaequatio inter intellectum et rem." Truth is primarily in the intellect and only secondarily and denominatively in the thing. Even ontological truth, which is convertible with being, is ultimately grounded in the intellect, since it is nothing but the fact or the capability of being known: hence it is in the objective thing only as far as this is in actual relation to the exemplary ideas of the divine mind or in potential relation to the created mind. Truth, therefore, has an essential relation to the mind, it cannot be separated from the mind, the mind of necessity enters into

its definition. Truth, however, is neither the intellectual act itself nor the thing itself, but the conformity between the thought and its object. In other words, truth in its very essence is not something absolute, but relative; it is a relation of conformity of thought with reality, a relation resting and rooted on the two poles of mind and being.[2] The idea of truth, therefore, embraces three elements; the knowing mind, the object known, the conformity and mental identity of cognition and its object. This identity, however, formally and intrinsically constitutes truth. From this we draw an important conclusion; the truth in the mind is conditioned and supported not by the objective and ontological truth of being, but alone by its objective reality, by its *esse*: the truth is that which is known or thought *as it is*.

The definition of truth as the agreement between the mind and the reality of things once established, it follows immediately that truth, formally and strictly taken, does not have its seat in the objective thing, but in the mind. The agreement and conformity, which is truth, is completed and perfected in the mind and by the mind, for only in the very act of cognition is the mind conformed and *intentionaliter* identified with the object. In the extra-mental object or thing, truth is only secondarily and in an improper, analogical sense of the word, in so far as the objective thing offers the foundation and the terminus for the relation of conformity, which is truth strictly speaking. The extra-mental thing is true in an analogical sense of the term "true", because *by its being and reality* it conditions and supports the proper truth in the intellect, just as we call the medicine healthy, not because it is healthy in itself, but because it conditions and causes as an equivocal cause the health in an organic body.[3] Truth, therefore, flows not from the being into the mind, but from the mind into the being. In the actual cognition, *the mind does not apprehend truth, but creates truth*. Truth is inseparably connected and cemented to the mind; truth exists in the mind and ceases with the mind: "Si omnis intellectus aufertur, nullo modo veritatis ratio remaneret."[4]

[2] *1 Sent.*, 19, q. 5, a. 1.

[3] *De Verit.*, q. 1, a. 4—*Summa* I. q. 16, a. 1 and a. 6, ad 3.

[4] *De Verit.*, q. 1, a. 2.

The mental act, in which our mind gets into conformity with its object, is not the simple apprehension, but the judgment. In the simple apprehension the intellect is actually, but not consciously, in conformity with the object; only the judgment reaches the being of the apprehended object, expressing it by the verb *to be*: two and two are four. Consequently, as our cognition, so also its truth, its conformity with the object, reaches its completion in the act of judging. Therefore, truth lies ultimately in the agreement of the act of judgment with the reality (*esse*) of the object. With this thought we have reached the philosophical height of the concept of truth. Truth is essentially a relation. It is grounded on being, but is not caused by being; being is only the inadequate and equivocal cause of truth. Truth, strictly speaking, is created by the mind in the very act of judging. Judgment is the seat and home, the subject as well as the root and cause of truth.

Now we hold the key to the solution of the question whether there are eternal truths or not. Eternal, in the proper meaning of the word, is the truth in the divine intellect, only. In God there is not only truth, conformity with the object, but God is truth itself. The divine mind is not only in conformity with its object, the divine essence, but identical with it. God's cognition is measure, rule, and cause of every being and of every cognition.[5] There is but one eternal truth, God Himself.

Any other truth, that of first principles included, is not eternal, evidently not in the strict meaning of the term, but not even in the sense "without beginning and without end". Eternal designates a special kind of duration, and any duration is based upon being and follows being. God is eternal because His being is without beginning or end, without change or limit. But what could be the being of the first principles of logic, metaphysics, mathematics, ethics, to which the attribute "eternal" could be applied? Their whole being is an ideal being, a being in a mind either divine or created; in themselves and outside the mind they have no being whatever and cannot have one. Their whole truth, as has been shown. is embedded in the mind, and the duration of their truth is essentially the duration of the judgment in which the mind

[5] *Summa* I, q. 16, a. 5.

actually conceives them. They are eternal only in God, in His cognition, which is identical with His essence and constitutes both their efficient and exemplary cause. As far as those principles are conceived and formed in the human mind, their truth is not eternal since the human mind and its cognition are not eternal. In fact, they are only true when, while, and so long as the mind is actually thinking them.[6]

What has been said of these principles in regard to the eternity of their truth, must also be applied to the unchangeability and necessity of the same truth. Unchangeable and necessary is the truth of these principles only in so far as it is rooted in the divine essence and identical with it.[7] But as far as these principles are perceived and known by the human mind, their *truth* is of necessity changeable, not in itself as if two and two could ever be not four, but changeable on account of the subject harboring their truth. The truth of these principles, when and while we know them, is and remains the creation of a mind essentially changeable.[8]

Since we actually possess these first principles in the storehouse of our mind, since we necessarily judge everything in the light of their truth, building upon them the whole structure of human knowledge, a double question forces itself upon the reasoning mind: first, how does our mind get possession of these principles, which is the road leading to their knowledge? Secondly, how can they, once our mental possession, verify the above given definition of truth, how can we become sure that they have an objective value, a necessary and universal extra-mental application?

As to the first question, there is a fourfold hypothesis possible: a mental vision of these axioms immediately in themselves in their own objective being; a vision by means of innate ideas; a vision directly in God; a vision based on their abstraction from sensible things.

The first hypothesis is easily eliminated by the simple fact that these axioms have not and cannot have a being in themselves outside our mind. It is, indeed, inconceivable what could be the ontological being of an axiom like this: good is to

[6] *Summa* I, q. 16, a. 7 and 8.
[7] *De Verit.*, q. 1, a. 5 and 6.
[8] *1 Sent.*, Dist. 19, q. 5, a. 3.

be done, evil avoided. To attribute to these principles not a real or physical, but an ideal being outside the thinking mind, is a meaningless evasion of the question by playing with words. An ideal being is of necessity a being in the mind.

That the first principles of knowledge are innate ideas of our mind, scarcely needs a special refutation in our present inquiry, since nobody is defending it. Any sound philosophy admits that the human mind is originally in an essential potency to all ideas. Every child, every learning mind furnishes the proof thereof. If there were inborn ideas in us, our mind would have to be conscious of their possession, would have to know them if not actually then at least habitually so that it was able to perceive them at will and exercise its thinking about them. But this is decidedly contradicted both by our consciousness and by our experience. A man born blind or deaf can never form an idea of color or sound. Ideas are not born with us: they come from the sensible world.

A third hypothesis is that of a direct and immediate vision of these axioms in God in so far as He is eternal truth. Since this is exactly the new road to the knowledge of God and therefore the center of the present inquiry, it deserves a special consideration. Not only from a theological, but also from a philosophical viewpoint it is to be maintained that a direct vision of God in any form, an immediate vision of the Divinity lies beyond the natural powers of man. Such a vision can be based only on the supernatural and the special influence of the *lumen gloriae*. It is absolutely impossible that God be the direct object of our natural knowledge. Between the knowing intellect and the object known there must needs be a proportion, for in the act of cognition the object known must be *intentionaliter* in the knowing mind and in accordance with the kind and nature of the knowing subject: Quidquid recipitur, ad modum recipientis recipitur. If God be known immediately in God himself, there must exist a proportion, an equality between the human mind and God; but such a proportion is unthinkable, for between an infinite being and a finite being there can be no univocal, but only an analogical proportion. The only proportionate and therefore direct object of our cognition is the sensible being; God we know only by analogical concepts abstracted from the sensible world.[9]

[9] Rom. 1:20.

It appears, in fact, almost impossible to understand how a direct intuition of God as the eternal truth can avoid the fatal error of ontologism. It has been said that in the truth of the first principles we do not see God as being—this would be ontologism—but as truth. This distinction, however, offers no solution. Truth and being are one and the same thing in God; he that sees his truth, sees also his being and essence.

It has been, further, said that in the first axioms we see God not in his plenitude of perfection; the object of our intuition is only one perfection, His truth. Consequently, such a vision is only a partial vision of God, a mental participation of Him. These, however, are expressions and explanations that do not express or explain anything. In God there are no parts, no composition of any kind and therefore He cannot be seen partially. God is essentially one in an indivisible simplicity and absolute unity. An immediate vision of God as truth leads logically to ontologism or rather is a special form of ontologism. In spite of the praiseworthy intention to lead the minds of men to God on a road of pure light, the new theory destroys the essential difference between the natural and supernatural; this difference has its main root in our supernatural destination of the vision of God, to which only supernatural being and the kinship of God can lead. He that is to see God, must first be elevated to the height of God, in a certain sense be deified. This is the logical sequence and the final conclusion of a philosophically sound theory of knowledge.

The foregoing hypotheses eliminated, there is but one way to account for the knowledge of the first principles, the ordinary way of abstraction from the sensible objects, which contain the proper and adequate object of our mind. As all our knowledge comes eventually through the senses from the visible world —"nil est in intellectu quin fuerit in sensu"—so also the cognition of first principles.[10] Sensual cognition, of course, cannot enter the intellectual cognition as its part and component or as its partial cause. The cognition of the senses concurs with intellectual cognition only as the instrumental cause in so far as the cognition of the senses in the so-called phantasma presents to the intellect the mental object still veiled in the image of the phantasma, from which the active intellect

[10] *Summa* I, q. 1, a. 9.

is able to abstract the ideas of being, whole, cause, etc.[11] This is precisely the function of the active intellect, to penetrate the essence of things rendering the sensible objects actually cognizable for the knowing intellect, the *intellectus formalis*. The idea of being, whole, cause etc., once conceived from sensual cognition, the mind sees immediately, with native facility, and *sola vi terminorum* that not only a certain being, but every being cannot at the same time be and not be; that not only this or that whole, but every whole is larger than any of its parts, etc. In all the first principles the predicate is necessarily included in the subject and the subject is immediately known to us by abstraction from the visible world. Cognition of the first principles is, therefore, completely the work of the mind and its natural powers. The *medium sub quo* of this cognition is the natural light of the active intellect, the *medium a quo* are the sensible objects, the *medium in quo* the mind sees these axioms are the ideas abstracted from the exterior objects.

The ease and certainty in conceiving and knowing these principles come from an innate and natural ability (*habitus naturalis*), with which our mind is gifted by the Creator.[12] For this reason St. Thomas quite frequently says that the principles themselves are innate in our mind and are given to us as an impression of the Divine truth. Inborn they are, indeed, not in the meaning of inborn ideas, but as to that *habitus naturalis,* that inborn facility to know them.[13]

The subjective certainty of these axioms rests upon the intellectual intuition, upon the vision that the predicate is necessarily included in the subject of the proposition: we cannot think them otherwise. The objective certitude, the certainty of their objective value rests ultimately in our natural consciousness and conviction, that our intellect does not create its object, but perceives it; that our thought is necessarily in contact with reality and objective being.

The last question is: How can these axioms in our mind be true? How can we apply to them the definition of truth, "conformity of mind with an objective thing"? Which is that

[11] *Summa* I. II, q. 51, a. 1 and I. q. 85, a. 1, ad 4.
[12] III Sent. dist., 23, q. 3, a. 2 ad 1.
[13] *De Verit.*, 10, 6 and *Quodl.*, VIII. a. 4.

objective being upholding by its reality the truth of these principles in our mind? It certainly cannot be the ontological being of these principles in themselves, for they have no reality, no being of their own outside the thinking mind. The actual cognition of these principles can be true only in so far as the cognition is *in fact*, although not directly known to us and seen by us, in conformity with the eternal ideas in the divine mind. Consequently, those principles are not God Himself nor the divine ideas themselves; they are only a likeness, an image of the eternal and unchangeable truth of the divine intellect; they are a created impression, an image reflecting eternal truth in our mind. We see these "truths" in God as in their ultimate cause, as we see the sun in the moon that reflects it. In this sense the word of St. Augustine is true that we see everything in God (indirectly) and judge everything "ex rationibus aeternis."[14]

It can readily be admitted that cognition of the first principles is the nearest approach of the mind to God, but this nearness, too, is only an indirect vision of God. Between our mind and God lies the medium of the first axioms and the principle of sufficient reason; the truth of the first axioms cannot philosophically be accounted for unless it be anchored and rooted in God as in its ultimate cause. The impossibility of explaining axiomatic truth without radication in God furnishes, indeed, a splendid bridge to the Eternal Truth, and a highway to the Eternal Light, which enlightens every mind.[15] But also in regard to this proof for the existence of God taken from axiomatic truth the word of Rom. 1 : 20 must be applied: The invisible things of God are known to us by the things that are made.

The advocates of a direct and immediate vision of the first principles in God refer chiefly to St. Augustine as the historical authority for their theory. This article could, therefore, hardly be complete without an examination of the view of the great Bishop of Hippo in regard to the knowledge of God and the road to it.

Augustine proves the existence of God by a grand array of arguments, which he takes partly from the visible world, its

[14] *Summa* I, q. 84, a. 5; *Quodl.*, X, q. 4, a. 7.

[15] John 1 : 9.

changeableness, its order and beauty, and partly from the human soul, its mutability, its conscience, its inborn desire for happiness.[16] But the chief argument for God's existence, the very center and focus of his whole argument, is for Augustine the proof derived from truth or rather from the truth of those first principles and unchangeable axioms, which for the human mind are the norm and rule to judge and value everything either as true or false, as right or wrong, as beautiful or deformed. The proof from axiomatic truth is so much a part of Augustine's theory of knowledge and is so peculiarly his own that it characterizes him as the Christian Platonist.

Did Augustine really teach that our mind naturally enjoys an immediate vision of the divine truth and the divine ideas; that the first principles of our knowledge open to us a direct intuition of God, though incomplete and partial? In the writings of the great African Doctor there are, indeed, numerous passages in which both abstractive and intuitive knowledge of God are so interwoven and blended that the line of demarcation almost disappears.[17] A one-sided quotation of these passages could, in fact, make it appear as if an immediate vision of God in the first principles of our knowledge was really the opinion of St. Augustine.

A deeper study of Augustinian thought, however, will show that such was not and could not be the teaching of the great Father. In various places Augustine clearly distinguishes the eternal, unchangeable truth of the first principles and God as the ultimate concrete source and cause of all truth. From the truth of the axioms *as existing in our mind* he ascends to God as the supreme cause of their truth by an *argumentatio a posteriori* and, therefore, by means of analogical cognition. As the bodily eye—so he writes—by the reflection of light is lifted up to the sun from which the light originates, so the mind *having seen with certainty many a truth and many an unchangeable thing,* ascends to truth itself by which everything is true.[18] Again and again Augustine repeats that our mind, from the visible world, has to ascend to the knowledge

[16] *Confess.* 7, c. 17, n. 23; 10, c. 6-28-38.

[17] *Solil.*, l. 1, c. 1, n. 3—*Confess.*, l. 12, c. 25, n. 35; *De Lib. Arbit.*, l. 2, c. 12, n. 33 and l. 3, c. 5, n. 13; *De Trinit.*, l. 9, c. 7.

[18] *De Lib. Arbit.*, l. 2, c. 13; Serm. 241—Epist. 146 ad Paulinum; *De Gen. ad Litt.*, l. 4, c. 32.

of God as its ultimate cause. An example is the grand passage in the tenth book of his Confessions, chapter 6th. The real thought of Augustine we grasp by viewing his cognition of truth in analogy with his well known idea of dependency of good and of being on God. As man is good only by a participation of God, who is goodness itself; as man is and exists by a participation of God, who is being itself, so his knowledge of truth is a participation of God, who is truth itself. But this is exactly the idea of Scholastic philosophy and especially the teaching of St. Thomas as we find it beautifully developed in his wonderful system of philosophical and theological thought.[19]

The road leading the human mind to God, both philosophically and historically, is not the road of immediate intuition, but the road of abstractive cognition and of reasoning based on causality: The invisible things of God are clearly seen by the things that are made.

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THE SUNDAY EPISTLES AND GOSPELS.

FEW things come more prominently into the Catholic life of our day as regards the instructing and exhorting of the people, than the select series—the "pericopae," as they are technically called—of Scripture passages which form the "Epistles and Gospels" of our Sundays and holidays of obligation. Their importance comes home directly to priest and to people. To priest: for, year in and year out, these come unfailingly before him, with their homilies, in missal and breviary; and to these he most naturally turns for the topics and suggestions of his sermons. To people: for, year in and year out, they hear these read to them. At least, it is to be hoped they do. They constitute for millions their sole direct link with the Inspired Word. If they do not hear these, they will hear nothing, save isolated quotations, of the text of Scripture. On these selections, therefore, would seem to depend in a notable degree the Christian life and salvation of millions of souls.

[19] *3 Contra Gent.*, c. 47.

If this is so, it cannot be impertinent to inquire whether these "pericopae" are in every respect as well fitted as they can be to fulfil so tremendous a function. It is surely a matter of no small importance that, whether regarded as the great storehouse and power-house of the Christian preacher, or as the chief direct link between the people and the Bible, they should be in every respect the best selections that could be made to meet the capacities and needs of souls of to-day. The present state of things—the selection *de facto* existing—claims, of course, no divine right, no infallible immutability. It represents simply a practical attempt to meet a practical need. It grew up in apparently haphazard way, through many centuries by the combination of many influences. If part of it is very ancient, that only goes to prove that it was a very good arrangement for some past period, not necessarily that it is a very good one for our period. We have seen things more solemn and time-honored in the Church modified profoundly and repeatedly by the Church's living authority. There is no reason, in the nature of things, why, like our breviaries, like the order and rank of our festivals, like the Church's marriage laws, the order of our Sunday "Epistles and Gospels" should not undergo radical revision and reärrangement. Even before it was made clear that a resumption of the work of the Vatican Council was contemplated, the minds of many representatives of Catholic opinion were already concerned with the desirability of such a revision and reärrangement. But now the probability that such an opportunity for liturgical reforms is close upon us, seems to make the consideration of it particularly timely and practical.

It is not to our purpose to trace here the origin or the development of our present system. It is enough to know that in its details it rests upon no single or definite logical or historical basis. (Of course we are, throughout, not losing sight of the fact that *some* of the details have obvious and admirable fitness.) Dr. Adrian Fortescue says,[1] speaking of the "Epistles and Gospels":

We can find in our Missal hardly a trace of any system at all. The idea of continuous readings has become so overlain that there

[1] *The Mass: a Study of the Roman Liturgy*, 1917, p. 259.

is nothing left of it. . . . The most difficult Sundays to explain are those after Pentecost. . . . There is no continuous order in reading any one gospel; there is no trace of chronological order. . . . (As to the "epistles") one can find no regular principle for their choice, neither continuous reading nor appropriateness to the gospel. . . . It remains, of course, true that any part of Scripture may be read with profit on any day. The preacher must be content with it.

These opinions of so eminent a liturgist certainly deserve our attention. They may well surprise us. We start an inquiry as to whether our present *pericopae* are the best possible selection, and we are told, substantially, that they are no selection at all! They are Holy Scripture anyhow; let us be satisfied to say that of them! It is clear that as a selection, as a system, they thus stand condemned. And this must be regrettable. For there is no kind of nourishment or medicine, whether for soul or body, even Holy Scripture itself, the virtues of which dispense from all exercise of discrimination. That this is the mind of the Church we see in her careful disposition of the Psalms and the Scripture lessons in the Divine Office. It cannot be displeasing to her if we endeavor to remedy any disorder and disharmony that appear anywhere else in the setting-forth of the sacred texts.

The simple truth of Dr. Fortescue's remarks may be easily verified by some inspection and consideration. Apart from the festivals and from a few Sundays where the character of the day (such as Easter or the First of Lent) has almost dictated the character of the *pericopae,* one can rarely find—unless one spins out fantastic and forced explanations—any reason for their order, taking Sunday after Sunday, or for the special selection of verse and chapter, or for the joining of such an "epistle" with such a "gospel", or for the special fitness of either as regards the other parts of the Mass. One would naturally expect—and desire—to find things quite otherwise.

One historical point, however, is worth bringing out, as showing how the present state of things is rooted in liturgical conditions which have long passed away. It is that the Sunday *pericopae* are to a large extent what they are because the ferial (we might perhaps add the festival) ones are what they are. Because many striking and impressive portions of Holy Writ were selected for reading on ferias—e. g., those of Lent

—or on the commons of Saints; therefore they were not to be read on Sundays. It was in this way that the Old Testament came to be entirely ignored (in the missal, not in the breviary) on Sundays. Look at old Lenten courses of sermons and you will see what a large part the ferias and their *pericopae* played in them. But we must regretfully admit that things are now very different. The ferias now take a very small place indeed in popular devotion. Their *pericopae* are never read out in the vernacular and so are lost to the people. The loss we believe to be in many cases regrettable, and to constitute a strong reason why a recasting of the Sunday selections is now much to be desired.

If we go on to offer some remarks as a practical contribution to this desirable consummation, we protest that our effort is merely tentative. We wish to stimulate consideration and discussion, in the hope that competent authority may be ultimately induced to effect reforms. We look forward to a *consensus* of learned liturgists and zealous pastors being represented at Rome by willing and sympathetic members of the hierarchy, to its being there made the subject of full consideration, to its issuing finally in a well-devised and timely scheme prepared under the care of the Pontifical Congregations.

Let us, then, refer briefly to certain points of suggested or possible reform. They shall be: 1. orderly sequence from Sunday to Sunday; 2. regrettable omissions to be made good; 3. securing of harmony between "Epistles" and "Gospels".

1. Orderly sequence from Sunday to Sunday has (we gather from the historians) been again and again aimed at by organizers of liturgies, but has always failed to establish itself. This would seem a *prima facie* argument against aiming at it at present; and in truth the matter seems to us rather theoretically desirable than of serious practical importance. Two kinds of sequence will easily suggest themselves: one to follow the order of the Scripture texts, another following a line of subjects for preaching. The two kinds are quite irreconcilable, and that may well seem another good reason for attempting neither. The first was the one usually sought in the earlier ages; now, as then, it would be very difficult to secure in practice; conflicting considerations would result in constant and perhaps increasing irregularities. As to the second kind,

we must remember that a pastoral course of instruction and exhortation may well go beyond the narrow limits of one year. A zealous parochial preacher will utilize the Sunday *pericopae* for more than one series of sermons. Even supposing them very ill-chosen, the text of Scripture so supplied will have more wealth in its depths than can be drawn up in one vessel. To what purpose, then, an elaborate *annual* arrangement? Again, it will always be difficult to devise an ordered annual series of instructions and exhortations equally suitable for all churches and all parts of the world. It seems, therefore, better, while endeavoring to make the year's provision as ample, varied, and profitable as possible, and to remedy in other ways the present disorders and shortcomings, not to complicate the task by an unhopeful endeavor to secure an exact evangelical or logical sequence.

2. That there should be regrettable omissions among the Sunday *pericopae* is but to be expected, considering their small number and their brevity. We have considered a further reason for such omissions in the fact that older liturgical organizers were well content to leave many of the most striking and impressive of the Scripture passages to the weekday services.

Let us look into the matter a little more closely and see what remedies, if any, will suggest themselves. At present, while about one-sixth of the Gospels obtains a hearing on Sundays and great festivals, the "Epistles" or "lessons" of the Sundays represent only about one-sixtieth of the rest of the Bible. This very poor representation cannot be wholly remedied. We would suggest, however, as a slight palliation, a slight lengthening of *pericopae* in many cases. While a few of the present "Epistles" are very long, a great many are shorter than seems required or desirable. This brevity tells, doubtless, of a time when chanted Masses were more common than now, and long *pericopae* might prove wearisome to chanters and hearers.

The complete absence of the Old Testament from the Sunday Masses (not from the Offices) seems very regrettable. That the Church has no intention of excluding the Old Testament from her liturgy, or even of making its parts therein a small one, is very evident from the whole course of the liturgy as shown in the missal, the breviary, the feasts of Our Lady and

the Saints, and some great feasts like the Epiphany. But all these avail but little to bring the average Christian into touch with the sublime prophetic voices of the Old Testament. Hence, we believe, no symbolical or other considerations should prevent the Old Testament from finding many fitting places in the Sunday liturgy, whence it may utter its message to the multitudes. Let Isaias—"the fifth evangelist", the herald of Messianic triumphs, the preacher of the Divine Infant and of the Man of Sorrows—be once more heard from the pulpit in Advent or Lent, or Eastertide. Let Jeremias, Ezechiel, Zachary lend us their oracles for Sunday homilies; let Jonas, the awakener of the sinful Niniveh, speak once more to our sinful cities! And have not the Sapiential books still something to say to us in their reprobation of idolatry, their glorification of true wisdom, their denunciation of sinners' folly and sinners' unhappy end?

As for the New Testament, the extreme predominance given to the Epistles of St. Paul has naturally resulted in very slender representation of the other Epistles, of the book of Acts and of the Apocalypse. Of the four Gospels about one-sixth, as we have said, appears. The selections made from them, however, present to us problems not easy to solve and peculiarities that suggest alterations. On Advent Sundays, for example, though St. John the Baptist, to the exclusion of other prophetic voices, is kept continually before us, yet we are given scarcely a word of his preaching. St. Mark is never then quoted, although he is traditionally "the lion" because of the "voice crying in the wilderness" which inaugurated his Gospel. From St. Mark, again, we are never given the notable Chapter IX about scandals and eternal punishment. This might be balanced by the consoling story (now absent) of the Penitent at the Pharisee's banquet (Luke VII). We are allowed to hear neither the salutary warnings of the Dives and Lazarus story from Luke XVI, nor the touching picture of God's paternal love in the parable of the Prodigal Son. From St. Matthew (Chap. XI) we do not hear the denunciations of ungrateful Corozaïn and Bethsaida, nor the beautiful conclusion about revelations made to little ones, meekness and humility, the sweet yoke and the light burden. Indeed from St. Matthew alone we could make a long list of desirable *pericopae* now omitted: the woman of

Canaan (XV, or Mark VII); scandals, binding and loosing, and forgiveness of enemies (XVIII); the expulsion of buyers and sellers (XXI); humility and Pharisaism (XXIII); the ten virgins (XXV), the last judgment (XXV).

Of course the chief difficulty in the way of the inclusion of these is the necessity of excluding some of the present *pericopae*. In favor of the former might (we suggest) be omitted some of the latter (a) that are unusually difficult and obscure, such as the parable of the Unjust Steward, or Luke 2: 14-26, on the expulsion and return of demons; or (b) that are addressed more obviously to the Jews than to modern Christians; or (c) that contain brief parables not immediately suggestive of important pulpit topics.

Of the very large number of extracts at present taken from St. Paul, those might be sacrificed which are either unusually obscure and difficult, or which seem more concerned with particular than general affairs (e. g., the Apostle's congratulations to the Thessalonians: I Thess. 1: 2-10, 6th Epiph.), or his comments on his own ministerial labors (I Cor. 4: 1-5, 4th Adv.), or his precepts on matters that hardly belong to our circumstances, such as the discussion of "charismata" (I Cor. 12: 2-11, 10th Pent.), or again such tiny sections as I Cor. 1: 4-8 (18th Pent.). If someone says, "I consider all those *pericopae* excellent," we reply: "That is not denied. But if something more excellent can be found, it ought to receive a preference."

3. As regards traceable connexion between the "Epistle" and "Gospel" of the day, it must at present constantly happen that the preacher feels that he cannot bring the two into focus. He can preach on one, but not on both; and, therefore, having chosen one, he is tempted to omit even the reading aloud of the other as a superfluity and a distraction. Seldom indeed does he perceive that harmony and unity which mark the Second Sunday after Easter (Good Shepherd Sunday), or (in a lesser degree) the First Sundays of Advent and Lent. It seems possible to improve markedly in this respect on the present disposition of our *pericopae*. The abundance of the *orata Scripturarum* must surely make any such disharmony a quite curable defect. The Old Testament, the Apostolic Epistles, the Apocalypse must afford so many clear parallels,

introductions and complements to the lessons of the Gospels, that it must be unnecessary to introduce any of these by even a seemingly irrelevant "lesson" or "Epistle". Let us recall what many of us have seen and been impressed by at Oberammergau—the introduction of each successive scene in the closing days of the Saviour's life by some significant tableau from prophetic utterance or history. It is with something of the same artistic care and effect that we should like to see the tales and teachings of the Gospels introduced and set in relief by "lessons" and "Epistles", new by old, anti-type by type, throughout the course of the pastoral year.

Having pursued thus far our tentative inquiry and general suggestions, we will leave this important matter for the present. Should what we have written be favorably received by competent judges, and should the Editor of the ECCLESIASTICAL REVIEW desire further treatment of the subject, we shall in a future issue attempt some more fully detailed suggestions for a recast of the Sunday *pericopae*.

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DOUBTFUL BAPTISMS AGAIN.

IN the 1924 January issue of the REVIEW I defended as a supplementary thesis the use of the Pauline privilege in case of doubtful baptisms. Then in last July's issue I somewhat enlarged upon my original arguments and applied the doctrine to the case of a Baptist woman married to an unbaptized man, the woman desiring to become a Catholic and validate her civil union. While I defended the general thesis that all doubts, including those of baptism, are to be construed in favor of marital liberty according to the unrestricted principle of Canon 1127; yet I felt particularly certain about the application of this principle to cases like the one I had under discussion, namely, the marriage of a doubtfully baptized person to an unbaptized person.

Both articles have occasioned considerable discussion in European periodicals, with the result that some things have already become clarified in theory and practice; others are clear only in practice. Among the latter is this, an Ordinary cannot now apply the Pauline privilege to a marriage of two

doubtfully baptized persons. Theoretically, however, this case is not by any means eliminated from the purview of Canon 1127. The chances are still bright that by the presumptive use of either the Pauline privilege or Pontifical dispensation this case can be got over as an insurmountable barrier to another union in the faith. And I think the best way of arguing this is to respond to Père Creusen's article "Baptême douteux et mariage indissoluble," in the April number of the *Nouvelle Revue Théologique* of Louvain. This noted Jesuit, who wrote the matrimonial parts of the Vermeersch-Creusen *Epitome Juris Canonici,* is the very latest exponent of what is now the opposite opinion and he has such standing in ecclesiastical jurisprudence as to give assurance that he states the contrary arguments at their very best.

THE HISTORY OF THE "NEW MARRIAGE CASE".

But before going into the "non potest fieri" of Père Creusen, it will not be out of place to recall the primary thesis of that first article of mine under the caption, "A New Marriage Case." That article dealt with the arguments advanced in a brief accompanying a query sent to the Holy Office by the Bishop of Indianapolis anent the dispensing power of the Pope "in favorem fidei" in a marriage contracted since 1918 between a certainly baptized non-Catholic and an unbaptized person. The query was sent in December of 1922. In the late spring of 1923 the Holy Office asked for further information about the baptism. In the early spring of 1924 one of the consultors who just had been appointed a legate said incidentally in a letter before leaving Rome that he himself was convinced the Holy Father could dissolve such marriages in case of conversion. In the meantime the Vicar General of Helena forwarded a petition for a like dispensation. Summer came without the Bishop of Indianapolis hearing anything about his case officially. The marriage was continually urged. Further consideration of the baptism convinced the Bishop that the validity was doubtful instead of certain, the rite being Baptist baptism. He accordingly acted on Canon 1127 and applied the Pauline privilege. In the early fall when in Rome he told one of the officials in Rome how he had settled the original "New Marriage Case." Thus the Indianapolis case ended before the epoch-making decisions was given.

Hardly had the Curia reconvened when the long looked for response came in another way. On 5 November the Helena petition was acted upon and a favorable answer given. Thus was interred, as Father Ayrinhac has pointed out in the April number of the REVIEW, the decomposing opinion on unilateral sacramental matrimony which had waited so patiently for final deposition. The Pope has dissolved one marriage between a baptized non-Catholic and an unbaptized person "in favorem fidei". There is no reason for thinking he cannot or will not dissolve other such unions for the same reason. A second conclusion may also be drawn: the "favor fidei" is broader than the Pauline privilege. I single this out here because the dispensing power of the Pope over natural marriage "in favorem fidei" may find application to presumptive as well as natural unions. And what the Church is unwilling to grant under the name of presumptive use of the Pauline privilege she may not be loath to concede as a dispensation based on reflex certainty. But, to Père Creusen and his closely argued thesis

CAN THE CHURCH EXTEND "FAVOR FIDEI" TO DOUBTFULLY BAPTIZED NON-CATHOLICS?

To save time and to get the real issue widely discussed let us begin by admitting what Père Creusen has conclusively established and by passing over without comment points irrelevant to the present question. Let us take exception only to arguments immediately pertinent. As I hinted at the outset, Père Creusen shows that before the Code the Holy See had never allowed one of doubtfully baptized persons to remarry on conversion by reason of the Pauline privilege. He cites Monsignor Schaepman as authority for a negative decision recently given in such a case by the Holy Office. The Monsignor, however, believes this was owing to the present uncertainty and in deference to the adverse views of two of the consultors. Père Creusen further shows the explicit disallowance of the Pauline privilege in such a case by almost all the authors who have written since I made that a cutting part of the canonical razor. Vermeersch, who had explicitly allowed the application in a periodical article written in 1922, has lately taken the opposite side in another review article. So with re-

gard to a double doubt of baptism we stand in exactly the same position we stood in prior to the fifth of last November in reference to a certain baptism and no baptism. We face a matter of theoretic doubt. If satisfactory arguments are brought forward, Rome may open a way out of what is now in practice a closed avenue. Rome *may,* be it remembered; for it is one thing to prove Rome can act and another thing to prove she will act, she being ever bound to use her power unto edification and not unto destruction.

PÈRE CREUSEN'S ARGUMENTS IN THE NEGATIVE.

I understand Père Creusen to maintain that two doubtfully baptized persons have a union which the Church cannot even presumptively dissolve. I take his words to include the "favor fidei" and not merely the Pauline phase of the divine concession. In other words, the power which is admittedly the Church's over natural marriage is not available once there is a solid probability of a sacramental consummated union. His reasons can be reduced to three; two of them intrinsic and one extrinsic. The intrinsic reasons are two attempts to prove the principle of probabilism not applicable, and the extrinsic reason is drawn from the purpose of the dissolving power.

Père Creusen says he knows of no principle that will justify an act which places a person in the proximate danger of violating the divine law, as would remarriage when there is a probable reason for believing the previous consummated union a sacramental one. Now this narrows probabilism beyond the enforceable limits. The ordinary text books allow probabilism to be used against any law, divine or human, and declare the proximate violation only material. For we are concerned with no *necessitas medii;* no probable validity of a sacrament without the excusing necessity or great utility; no certain rights of a third person.

He says again that imprescriptible rights do not yield to probabilities but only to certainties and that a probable sacramental union being in possession enjoys such prescription. If it does, it is not by the nature of things but by the grant of positive law. Where the "favor matrimonii" obtains, a creation of the Church, such is the case. But the whole issue here is whether the Church is going to allow the "favor matrimonii" or the "favor fidei" to take precedence.

The examples which Père Creusen alleges of the Church's action in kindred matters are Canons 1069 § 2 and 1076 § 3. He contends that the danger of coming in conflict with the divine law is the reason of both prohibitions. But Canon 1069 § 2 can be explained by the "favor matrimonii". And Canon 1076 § 3 by another positive law forbidding what is against good morals. The same reason precludes the Church from dispensing from direct affinity. It cannot be because the Church is powerless to use probabilism against the natural law that she forbids probable brother to marry probable sister or a step-father to marry a step-daughter, but because the one and the other would be against good morals, the first by its utter repugnance to human instincts, the second by removing a needed barrier to lust. On the other hand, by Canon 1068 § 2 she permits marriage with a doubtful impediment of the natural law, impotency, hence exposing to a proximate violation of the divine law on the principle Père Creusen seems to espouse. Here is a union probably invalid by reason of a non-dispensable impediment.

Then, as for permitting presumptions that involve the danger of an adulterous union, let us take the presumption of liberty in case of the *fact* of marriage. In spite of any evidence short of certainty of a previous marriage ceremony a person may go on to a second ceremony. Now before God that first ceremony was or was not. If it was, the second ceremony inducts into an adulterous union, yet only of a material kind. Take also the validity of a second marriage after the invalidity of the first marriage has been duly declared. High probability may develop of the validity of the first marriage; still the presumption favors the second. But all this merely says that presumptions need not be verified before God and sometimes are not. It is enough that they be based upon the commoner happening in the long run.

This brings us to the extrinsic argument. It is that the Pauline privilege was given to remove the impediment of marriage servitude from infidels desiring to embrace Christianity; but if used to allow probable Christians to fly to another union, there is unseemliness. For certain heretics professing to be Christ's believing in Christian marriage, etc., should not be treated as certain infidels. We confess there is much in the

objection where old-fashioned heresy or schism exists. But where does old-fashioned heresy exist as a dominant religion outside the Orient? In America Protestantism is rather infidelity wearing the disguise of heresy. And in most cases the probability of baptism shades into possibility. Ask a pastor of twenty-five years' standing how many supposedly baptized persons he has received into the Church without conditional baptism and he is likely to tell you not a single one. Where certain baptism is practically non-existent, are we going to adopt presumptive baptism as a working hypothesis? At worst, by and large the chances of a sacramental union are one in three. At best they may be one in twenty. This considering only the Pauline privilege.

But the decision of 5 November allows us to hope that the Church is willing to use her dispensing power over natural marriage in a way parallel to that in which she has been using the Pauline privilege down the ages. Protestantism has entered the morass of infidelity that Bossuet saw ahead. Many of its units have already lost contact with even fragmentary Christianity. These post-Christians have souls as precious as any pre-Christians. Why cannot the Church then use her powers to clear away their marriage obstacles not only in certain cases but also in presumptive cases? Why should not probable spiritual potency be accorded the same presumption that attaches to probable corporal potency? Say not that this would be a source of scandal to outsiders. For they already witness the use of the Pauline privilege in certain non-baptism and in doubtful baptism and non-baptism and they are apt to witness soon numerous cases of Pontifical dispensation in certain baptism and non-baptism. In the United States six out of every ten persons are now unbaptized and as a consequence most marriages in case of conversion can be dissolved either by the Pauline privilege or by the dispensing power of the Pope. Why worry, then, over scandal already present and scandal that a parsimonious use of the divine concession cannot remedy?

I confess the United States may be an extreme case. But I do contend the same causes are at work wherever Protestantism exists. Here they have merely developed the faster. The practical question for Rome to decide is whether post-Chris-

tianity is to be treated as heretical Christianity. Perhaps the time is not opportune for establishing a general rule. It may be, though, that Rome will be willing to draw up a norm for given parts of the world. Or perhaps the only feasible way will be found in having the Holy Office settle each case.

Present Cuttings of the Canonical Razor.

Let us now as a concluding word instance the things that have become clarified since our first writing and the things that need clarification. First, the Pauline privilege can be used (and by Ordinaries) in unions between a doubtfully baptized and an unbaptized person. Secondly, in unions between a certainly baptized person and an unbaptized person there can be a dispensation of the natural marriage "in favorem fidei" by the Holy Office. An interesting question might be raised as to whether the Pauline privilege is actually or only presumptively applied if the doubtful baptism is really valid. If presumptively, the Ordinary might dispense "ad cautelam" from the probable natural union still subsisting and that by the prescription of Canon 15. The things that need clarification and a way of action opened by Rome are: marriages between doubtfully baptized persons; marriages between a certainly baptized person and a doubtfully baptized person. They come, or they do not come, under the presumptive use of the "favor fidei" in Canon 1127. If they do, the canonical razor cuts all along the length of its blade. If they do not, it still cuts along enough of its length to merit its name.

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Analecta.

ACTA PII PP. XI.

CONSTITUTIO APOSTOLICA
LANCASTERIENSIS
ERECTIONIS DIOECESIS

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Universalis Ecclesiae sollicitudo Romanis Pontificibus concredita, illos admonet ut novas in orbe catholico dioeceses constituant, quoties id in maiorem Dominici gregis utilitatem cedere videatur.

Cum igitur ad incrementum religionis et ad maius animarum bonum, opportunum et necessarium visum sit ut Liverpolitana archidioecesis in Anglia in duas partes divideretur, novaque ex altera parte et distincta dioecesis efformaretur, Nos, de consulto dilectorum filiorum Nostrorum S. R. E. Cardinalium Sacrae Congregationis Consistorialis Patrum, auditis quoque iis ad quos pertinet, ac suppleto, quatenus opus sit, quorum intersit, vel sua interesse praesumant, consensu, de Apostolicae potestatis plenitudine, partem septemtrionalem memoratae archidioecesis Liverpolitanae distrahimus ac separamus et in propriam et distinctam dioecesim constituimus, cui addimus insuper duos comitatus, idest *Westmoreland* et *Cumberland,* qui

hucusque ad dioeceses Hagulstadensem et Novocastrensem pertinuerunt.

Novae dioeceseos sedem et cathedram constituimus in urbe vulgo *Lancaster,* a qua dioecesis ipsa nomen mutuabitur, simulque ecclesiam S. Petri ibidem exstantem ad gradum et honorem cathedralis ecclesiae, sub eodem titulo, evehimus, atque ipsi eiusque pro tempore Episcopis tribuimus honores, insignia, favores, iura ac privilegia, quibus aliae cathedrales ecclesiae earumque Antistites in Anglia iure communi pollent ac fruuntur. Ipsam vero cathedralem Ecclesiam constituimus suffraganeam metropolitanae Ecclesiae Liverpolitanae eiusque pro tempore Episcopos iuri metropolitico eiusdem Archiepiscopi Liverpolitani subiicimus.

Fines insuper novae Lancasteriensis dioecesis erunt: flumen *Ribble* in parte meridionali, in parte autem septemtrionali iidem ac fines civiles comitatuum *Westmoreland* et *Cumberland.*

Quod attinet ad huius Ecclesiae administrationem et regimen, ad Vicarii capitularis, sede vacante, electionem, ad Capituli cathedralis, vel saltem Consultorum Collegii erectionem, ad Seminarii dioecesani institutionem, ad clericorum et fidelium iura et onera, aliaque huiusmodi, servanda statuimus, quae sacri canones decernunt.

Quod vero ad clerum in particulari spectat, iubemus ut, statim ac huius Constitutionis exsecutio facta fuerit, eo ipso sacerdotes ecclesiae illi adscripti censeantur in cuius territorio legitime degunt.

Episcopalem autem mensam constituent Curiae emolumenta et ceterae oblationes, quae a fidelibus, in quorum bonum dioecesis erecta est, praeberi solent.

Tandem Ordinarii Liverpolitani, tum Hagulstadensis et Novocastrensis erit, pro sua cuiusque parte, omnia documenta et acta novam dioecesim eiusque clericos et fideles respicientia, quam primum fieri poterit, Cancellariae episcopali Lancasteriensi tradere, ut in eius archivo asserventur.

Quae autem hisce Litteris, apostolica auctoritate, a Nobis decreta sunt, nulli hominum, ullo unquam tempore, infringere, aut iis repugnare, vel quomodolibet contraire liceat. Si quis, quod Deus avertat, hoc attentare praesumpserit, sciat obnoxium se evasurum esse poenis a sacris canonibus contra obsistentes exercitio ecclesiasticae iurisdictionis statutis.

Ad haec autem exsecutioni mandanda deputamus venerabilem fratrem Fridericum Guillelmum Keating, hodiernum Archiepiscopum Liverpolitanum, eique necessarias huic negotio facultates tribuimus, etiam subdelegandi alium virum, in ecclesiastica dignitate constitutum, ac definitive sententiam dicendi de quavis occurrente difficultate vel oppositione, imposito onere ad Sacram Congregationem Consistorialem mittendi, infra sex menses a data praesentium computandos, authenticum exemplar exsecutionis peractae. Decernimus denique has praesentes Litteras valituras contrariis quibuslibet, etiam peculiari et expressa mentione dignis, minime obstantibus.

Datum Romae apud Sanctum Petrum, anno Domini millesimi nongentesimi vigesimi quarti, die vigesima secunda mensis novembris, Pontificatus Nostri anno tertio.

O. Card. Cagiano, *S. R. E. Cancellarius.*

✠ C. Card. De Lai, Episc. Sabinen., *S. C. Consistorialis Secretarius.*

Iulius Campori, *Protonotarius Apostolicus.*
Raphael Virili, *Protonotarius Apostolicus.*

L. * P.

SACRA CONGREGATIO CONSISTORIALIS.

Decretum pro Solemni Canonizatione Beatorum Ioannis Baptistae Mariae Vianney, Petri Canisii, Ioannis Eudes, Mariae Magdalenae Postel, Magdalenae Sophiae Barat ac Theresiae ab Infante Iesu.

Omnibus feliciter expletis, quae, iuxta sacros canones, praemitti praescripta sunt, ut beati Servi Dei Ioannes Baptista Maria Vianney, Petrus Canisius, Ioannes Eudes, Maria Magdalena Postel, Magdalena Sophia Barat, Theresia ab Infante Iesu, in Sanctorum albo recenseantur; Ssmus Dominus Noster Pius Pp. XI, die XXII aprilis p. f., Consistorium fieri decrevit, in quo sententiam Episcoporum in re tanti momenti exquirat, antequam ad solemnem Canonizationem procedat. Et ad hunc finem praescribit ut omnes Antistites, qui sunt intra centesimum ab Urbe lapidem, si possint, Romam tempestive petant, praefato Consistorio intersint, votum suum edituri, et solemni eidem Canonizationi adsistant. Remotiores vero de hac tam iucunda et extraordinaria solemnitate certiores reddit, laetus quidem si non desint et alii qui valeant romanum iter suscipere et tantae

festivitati interesse. Ne autem frequentibus ad Urbem itineribus nimium graventur Episcopi, Sanctitas Sua benigne indulget ut, qui hac occasione Romam advenerint et memoratis solemniis interfuerint, eximantur ab obligatione visitandi sacra Limina prima proxima vice. . .

Datum Romae, ex aedibus Secretariae sacrae Congregationis Consistorialis, die 30 martii 1925.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

+ Fr. Raphaël C., Archiep. Thessalonicen., *Adsessor.*

S. CONGREGATIO RITUUM.

Dubium.

A Sacra Rituum Congregatione, pro opportuna declaratione, postulatum est: "Utrum in ecclesiis, etiam Religiosorum, in quibus est obligatio chori, et una tantum Missa conventualis celebratur, quoties simul occurrant aliqua ex Feriis Missam propriam habentibus vel Vigilia, atque Festum duplex maius vel minus aut semiduplex, ipsa Missa debeat dici de Feria vel Vigilia, an potius de festo occurrente?"

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, propositae quaestioni respondendum censuit: "*Affirmative* ad primam partem, *negative* ad secundam; iuxta novas Missalis Romani rubricas, tit. I, n. 4."

Atque ita rescripsit, declaravit ac decrevit, quacumque consuetudine non obstante. Die 28 februarii 1925.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

4 February: Mr. Walter John Walsh, of the Diocese of Leeds, Knight of the Order of St. Gregory the Great, civil class.

19 February: Monsignor David Gosselin, of the Archdiocese of Quebec, Protonotary Apostolic *ad instar participantium.*

Monsignor Hilary Fortier, of the Archdiocese of Quebec, Domestic Prelate of His Holiness.

21 February: Mr. Louis Joseph Henry La Rue, of the Archdiocese of Quebec, Commander of the Order of St. Gregory the Great, civil class.

28 February: Mr. Denis F. Kelly, of the Archdiocese of Chicago, Commander with medal of the Order of St. Gregory the Great, civil class.

Monsignori Peter Biermann and Thomas Shannon, of the Archdiocese of Chicago, Domestic Prelates of His Holiness.

Mr. Francis Xavier Mudd, of the Archdiocese of Chicago, Knight of the Order of St. Gregory the Great, civil class.

5 March: Monsignor Joseph A. McQuaid, of the Diocese of Little Rock, Private Chamberlain supernumerary of His Holiness.

11 March: Mr. Walter E. Guyette, of the Archdiocese of Boston, Commander of the Order of St. Gregory the Great, civil class.

12 March: Monsignor Arthur Joseph Hetherington, of the Diocese of Calgary, Domestic Prelate of His Holiness.

13 March: Monsignor Michael May, of the Diocese of Hartford, Domestic Prelate of His Holiness.

14 March: Mr. Michael John Corbett and Mr. Walter J. Bergan, of the Vicariate Apostolic of North Carolina, Knights of the Order of St. Gregory the Great, civil class.

20 March: Mr. Adjutor Maranda, of the Archdiocese of Quebec, Commander of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTION erecting the new Diocese of Lancaster (in the North of England), which is a suffragan of the Archdiocese of Liverpool, and which is made up of territory formerly part of the Archdiocese of Liverpool and the Diocese of Hexham and Newcastle.

S. CONSISTORIAL CONGREGATION issues the decree for the solemn canonization of Blessed John Baptist Mary Vianney, Peter Canisius, John Eudes, Mary Madeleine Postel, Madeleine Sophie Barat, and Thérèse of the Infant Jesus. Bishops present at these solemn ceremonies are exempt from their next visit *ad Limina*.

S. CONGREGATION OF RITES answers a difficulty about the Mass to be said when a ferial having its own Mass or a vigil occurs simultaneously with a feast of higher rank.

ROMAN CURIA announces officially some recent pontifical honors.

OUR PASTORS AND THE MUSIC IN OUR CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Every well instructed Catholic knows the meaning and the importance of the Holy Sacrifice of the Mass. Without the graces emanating from this Sacrifice and without those granted by the eucharistic presence of our Lord in the Blessed Sacrament, the Church established by Christ on earth would not have been able to withstand for 1900 years the attacks aimed at her by the powers of hell. Through the daily renewal of the unbloody Sacrifice, and through the frequent reception of Holy Communion, the Catholic receives sufficient strength to overcome the temptations of the flesh, the world, and the devil.

Christ's words, "Behold! I am with you all days, even to the consummation of the world," are an assurance that the bark of St. Peter will not succumb to any storm.

In their satanic hate, the enemies of Holy Church have attempted by trickery and by the enactment of prohibitory laws to render the celebration of the Holy Sacrifice of the Mass impossible. We hope and pray that their efforts may never succeed either in this or any other country.

Knowing the infinite fruits of the Holy Sacrifice of the Mass, the Church has issued certain rules for an appropriate celebration of it. Although the so-called Low Mass and a solemn High Mass are the same renewal in an unbloody manner of the Sacrifice on the Cross, the ritual stresses the importance and style of music to be used in the latter ceremony. The late Pope Pius X, of blessed memory, issued special instructions in regard to this. He was solicitous to have the singing and the music of Mass appropriate to the solemnity and holiness of the sacrifice.

As a result there has been a reform of our church music and, although many abuses have been eradicated, perfection has not been attained. In order to obtain better and more satisfactory results, it occurs to me, three things are necessary:

1. The firm wish and will of the pastor to promote good church music.

2. The ability and the desire of the organist to use none other.

3. The coöperation of talented members of the parish who have good voices and who are at the same time zealous, imbued with a spirit of self-sacrifice, willing to join the choir and to attend rehearsals regularly.

Even though the pastor and the organist do all in their power in this respect, our organists experience great difficulty in obtaining new members for their choirs. This is no doubt due to the spirit of frivolity and the desire for pleasure which have taken possession of many of the younger generation of Catholics. This is especially true in our city parishes, while in the country the fact that many members live too far from the church is offered as an excuse.

One would naturally think that the increasing number of daily communicants would effect a change in these conditions.

Is it not logical to conclude that among those who receive their Eucharistic Lord frequently there should be many who would be willing to utilize their voice for making the divine services more solemn and edifying?

Unfortunately, there is an increasing number of complaints from organists that they find it difficult to get additional singers, or even to retain those who have been members of their choirs. It is but natural that such choir directors become discouraged and finally seek some other means of livelihood.

But in addition to this prevalent spirit of frivolity and the selfish pursuit of pleasure, there must be another reason for this deplorable condition.

In the writer's opinion, it would be unjust to place the blame entirely upon the organist and director.

Even though the pastor must devote his time to the more important duties of administering the Sacraments, conducting divine services, preaching, imparting instructions, etc., it devolves upon him to take also an active interest in the choir. Not only should he be a critical observer of all things pertaining to it, but he should also coöperate heartily with the organist and director.

The pastor's authority is indeed superior to that of the organist or choir director.

In what way can the pastor and his assistants help to cooperate in this movement?

1. By frequent attendance at rehearsals and there encouraging the singers and the organist.

2. By granting them special favors, such as, taking them on an outing or an excursion, or providing other forms of pleasure and amusement, even though it require a financial sacrifice on the part of the parish.

2. By occasional reference to the reward which the singers earn by the sacrifices made and by their participation in the divine services, which they help to make more solemn and impressive and thus edify those in attendance. Reference might be made to the fact that those who persevere as singers in the church choir may one day join the heavenly choir in singing God's praises.

4. By encouraging the parochial school children who have good voices to join the children's choir, whence later on they

may be advanced to the adult choir. The director of the children's choir is in a position to observe those gifted with musical voices and talent who later on may be acceptable as members of the adult choir.

A word from the pastor would be sufficient to keep the child interested. A child would be highly elated if, for instance, the pastor should say: "John, I expect that some day you will be a member of our big choir. Continue to be the same good boy, diligent and attentive, and later on you may help our good organist to have a fine choir," etc.

Words of encouragement should be imparted frequently so that the children may learn the significance and the importance of a good choir.

The writer is not a confirmed optimist, but he is convinced that there will be a marked improvement in our church choirs, if the pastors coöperate harmoniously and actively with the organist and director. The writer is one of many who have experienced the trials and tribulations of

A CATHOLIC ORGANIST.

WHY ST. JOHN OMITS ST. PETER'S REPENTANCE.

Qu. In reading the Gospel of St. John during Holy Week I was struck and puzzled by the evangelist's reference to St. Peter's betrayal of our Lord. All the three synoptic evangelists mention the fact of St. Peter's weeping bitterly. St. John simply states the denial, without the slightest reference to the Apostle's sorrow, which teaches us such an important lesson regarding both the man who became Christ's Vicar and the virtue of repentance in regaining for us God's mercy. Why this silence of the beloved disciple and intimate friend of St. Peter?

Resp. The explanation of St. John's silence regarding the emotional evidence of sorrow in the man who possessed all the qualities of a leader of the Apostles is found in the immediate purpose of his writing, as distinct from the three evangelists who preceded him in making a record of the life and teaching of our Lord.

SS. Matthew, Mark and Luke wrote a Gospel; that is to say, an historical account of Christ's bringing the gladsome message (eu-angelion) of "God's kingdom," longed for by men, as

having come. St. Matthew uses the term "gladsome news" in one way or another about fifty times, as does St. Paul. That happy news is the reply to a hope cherished by the nations, and answered a demonstration by the Son of Man in lessons of justice, charity and trustful appreciation of the Fatherhood of God.

St. John supplemented the historical account of the three evangelists by writing a doctrinal treatise in form of a Gospel. He mentions "glad tidings" but twice. His is not so much an answer to a hope as a definition of faith in the Eternal Sonship and coëqual essence with the Divine Father. He relates the heavenly mission, whereas the synoptics relate the earthly doings and the lessons flowing from them which teach and lead to the attainment of the Kingdom of Heaven.

The contrast of the two separate motives which underlie the writing of the first three Gospels and the fourth is apparent in the facts related, and in the emphasis placed on them in both sets of the Gospels.

The synoptics deal with the corporal activity of Christ as productive of spiritual motives and effects. Christ's mission is shown to be that of the Son of Man preaching repentance for sin and the upbuilding of virtue through conformity with Him and the graces merited by His suffering and death. The lessons of conformity are presented in the actions of Christ, chiefly in Galilee. They relate only one Paschal celebration, since their purpose is to emphasize the real rather than the mystical element of Christ's offering of Himself.

St. John deals with the spiritual influence of the Son of God in the mystery of faith which professes the eternal origin of the "Logos". In referring thrice to the Paschal obedience of Christ, he repeats the significance of the saving sacrifice which becomes the central fact of Christ's presence on earth as He existed in the bosom of the Father from all eternity.

St. John's method of conveying this truth and mystery is not by the recitation of historical facts, except in so far as these lend themselves to allegorical and symbolical contacts. In the fourth Gospel only do we find these allegories—the Living Water, the Bread of Life, the true Vine, the Good Shepherd, the Door of the Fold—all of which express a divine superiority and virtue which earthly activity and humanity cannot fully reach or convey.

Finally, the purpose of St. John's Gospel, apart from its positive dogmatic assertion of the Divine origin of Christ for the Christians in Asia Minor, is also to answer the erroneous assertions of Gnostics and Docetists who, attracted by the teaching of Simon Magus and the Alexandrine Platonists, maintained that Christ's union with the Divine Fatherhood was not real but only partial, temporary or apparent. This heresy was encouraged by certain Judaizing teachers against whom St. John had to forewarn his Christians.

From this difference in scope and purpose it may be gathered that St. John in writing a dogmatic Gospel, based on Christ's life and teaching, avoided quite naturally certain phases and incidents which, however inspiring or edifying from the devotional point of view, had no more object in a treatise on the Divinity of Christ than they would have in a text book of Dogma, even though his style of writing manifests a necessary love of the Master who taught him his theology. Hence here and there we find a note of affection which a less intimate union with His Love might have avoided. This attachment appears also in St. John's references to the Baptist as sanctified by the grace of the God Man in advance of his birth. The repentance of St. Peter, however beautiful a trait in the great Apostle whom St. John loved and followed very closely, had no special significance or meaning in the establishing of the Dogma of Christ's Divinity, or in answering the heretics who denied it. Indeed it would have seemed out of place to the persons to whom St. John first sent his inspired treatise on the Divine origin of the Word made Flesh.

If it be asked why the evangelist mentions St. Peter's denial, while he omits the Apostle's repentance, we should answer that the purpose of the Gospel to demonstrate the Divinity of Christ is precisely the reason. The human convictions and sentiments of those who had witnessed the miracles and were closely associated with the Christ during His public life were insufficient without the Resurrection and Pentecostal manifestation by which the graces of supernatural faith as distinct from earthly trust were to be communicated even to the disciples. This refutes the argument of those who attributed the faith of the Apostles to enthusiasm and affection or sentiment, such as would have been suggested by the sorrow of St. Peter in remembering his Master's love.

The distinction is brought out in the Epistle of St. John read on Low Sunday: "this is the testimony of God which is greater (than the testimony of men). He that believeth in the Son of God hath the testimony of God in himself" (I Jo. 5).

CHANGING THE TITULAR OF A CHURCH.

Qu. When our parish was established, the pastor built a frame church and had it dedicated to St. Patrick. When I came here we began the building of a new stone church which is to be blessed in August. I proposed to the bishop to have the new building dedicated to St. John Vianney, just canonized. The bishop was willing, but the chancellor brought a copy of the *Ephemerides Liturgicae* which stated that the bishop had no power to change the titular patron once a church has been blessed. Must we keep the title of St. Patrick for the new church?

Resp. The title in which a church or chapel is dedicated and blessed or consecrated may not be changed by the bishop (S. R. C., 11 March, 1843). But, as the title is properly attached to the church edifice and not to the locality of the parish, a new building may receive a new title. This is evident from rulings of the S. Congregation in cases when a church has been destroyed and another erected in the same place with a new title. The terms of the dedication seem to imply a like view.

EXPOSITION OF THE BLESSED SACRAMENT AND EPISCOPAL BENEDICTION.

Qu. When the bishop is present at solemn Mass with exposition of the Blessed Sacrament celebrated by a priest, does the celebrant of the Mass or does the bishop give the final blessing?

If the bishop is present at Exposition of the Blessed Sacrament with Benediction in the evening, is it proper that the bishop give his blessing at the end of the service, as he does at other functions?

Resp. A bishop assisting at solemn Mass with exposition of the Blessed Sacrament gives the last blessing as at other solemn Masses. At exposition with Benediction outside the Mass he does not give his blessing. It is assumed in both cases that he is present vested in cappa or pluvial, that is to say, he takes public part in the ceremonial.

"Benedictionem in Missa solemni etiam exposito SSmo. Sacramento, non a celebrante, sed ab Episcopo in throno eidem Missae, cappa vel pluviali induto, assistente, esse dandam." *S. R. C. Decr.*, 3618, 12 September, 1884.

CONCLUSION OF THE "VENI CREATOR" OUTSIDE PASCHALTIDE.

Qu. Is it proper to retain the conclusion of the *Veni Creator* as we have it in the office of Vespers and Terce at Pentecost, when the hymn is chanted or recited outside Paschaltide?

Resp. According to a decision of the S. Congregation of Rites the conclusion of the *Veni Creator Spiritus* when recited liturgically outside the Paschal time is

"Deo Patri sit gloria
Ejusque soli Filio"
etc. (Decret., 28 July, 1832.)

FOREIGN-BORN CLERICS AND THE IMMIGRATION BILL.

While the new Immigration Bill was under consideration by both Houses of the Federal Congress the representatives of the National Catholic Welfare Conference made efforts to have foreign-born priests admitted in the non-quota class of immigrants. They succeeded in having the legal period of four years from the time of ordination, limiting the admission of ministers of religion, reduced to two years.

The question was then raised whether clerics who were only in Deacon's orders came under this ruling. The Conference, in order to settle the doubt, requested the Department of Labor to define the legal sense of "minister of religion," and upon receiving an answer promptly showed that Deacons in the Catholic Church complied with the terms of the definition. The request for a corresponding ruling from the Solicitor General of the Department, to the effect that foreign-born priests seeking entrance into the country in the non-quota class may date their ordination from the reception of the diaconate, was answered by a favorable decision by the Department of Labor. The reply was addressed to the Rev. John J. Burke, General Secretary of the National Catholic Welfare Conference, under date of 27 April, 1925.

The full text of the document follows. It will be seen from its provisions that foreign-born priests, in order to secure admission to the United States in the non-quota class, must provide themselves with a visa from the U. S. consul abroad, attesting, not only their actual ordination as deacons, but also the exercise of functions as such and as priests for at least two years before the date on which the visa was granted. It is necessary, moreover, for them to show a letter from the Ordinary in the United States to whose diocese they are coming, to the effect that they have full ecclesiastical approval for taking up "the practice of their profession", with an adequate guarantee that they will not become public charges.

DEPARTMENT OF LABOR
OFFICE OF THE SECRETARY
WASHINGTON.

APRIL 27, 1925.

REV. JOHN J. BURKE,
General Secretary N. C. W. C.,
Washington, D. C.

Dear Father Burke:

Careful consideration has been given to your letter of April 6, 1925, referring to the letter of the Acting Secretary under date of December 26, 1924, with respect to a definition of the words "minister of any religious denomination" as they appear in Section 4 of the Immigration Act of 1924.

From the information given in your letter, it appears that you are correct in your view that a deacon, as that term is understood in the Catholic Church, comes within the requirements for a minister of a religious denomination as stated in the letter of December 26. It appears, therefore, that for the purposes of the immigration laws priests and deacons in the Catholic Church may be considered as ministers of a religious denomination from the date of their ordination to the diaconate.

However, it should be borne in mind that the sole fact that they have been priests or deacons for two years since the date of such ordination does not bring them within the class of immigrants entitled to enter this country as non-quota immigrants on the ground that they are ministers of a religious denomination. They must also show that for at least two years immediately preceding the time of their application for admission to this country they have been "carrying on" the vocation of a minister of a religious denomination. That is a question of fact to be determined in the first in-

stance by the American consul to whom the intending immigrant must apply for immigration visa. It is a matter of fact to be passed on by the immigration officials in this country and the Department of Labor, only after the alien has arrived at a port in this country.

In the absence of a particular case coming up to the Department in the regular way, that is, after the consul has granted visa and the alien has been excluded at a port by the immigration officials and has appealed to the Secretary of Labor, in which event the actual facts in the case are developed as a matter of record, it is impossible for the Department to lay down anything but a general rule with respect to the question whether or not a person is a minister of a religious denomination, as I have undertaken to do above.

I may say that the Solicitor of this Department takes the view as above outlined.

Very sincerely yours,

ROBE CARL WHITE,
Second Assistant Secretary.

HAVE WE AN AMERICAN BOARD OF CATHOLIC MISSIONS?

We are unable to answer the following question. Perhaps some of our readers can throw light on the subject. In view of the general interest taken by priests and people in Mission work, these questions appear to be of sufficient importance to deserve an answer.

EDITOR.

To the Editor, THE ECCLESIASTICAL REVIEW:

There seems to be considerable confusion at the present moment due to the development of mission-aid organizations in the United States, and as one of many interested, I write to ask if it is possible for you through the pages of the REVIEW to give answers to the following questions:

Has the American Board of Catholic Missions as projected a few years ago, and later apparently checked, been approved so as to function?

If so, who is at the head of it, and who are the members of the board?

Are there under the head—if a head has been appointed—separate directors of the home and foreign missions?

To whom can a visiting missionary, or the representative of a mission training house—religious or secular—apply for an opening to make known mission needs?

Is there any regulation of mission appeals, so that no one diocese should be subjected to many appeals during the same period?

INTERESTED IN MISSIONS.

DOUBTFUL BAPTISM AND THE PAULINE PRIVILEGE.

The discussion in these pages regarding the interpretation of the juridical rule, "In re dubia privilegium fidei gaudet favore juris," as applied to Canon 1127 of the new Code of Canon Law, has called forth a number of divergent opinions from prominent theologians. One of the most notable of these comes in an article in the *Nouvelle Revue Théologique* by Père J. Creusen of the Society of Jesus. (Tome 52, no. 4, Avril, 1925.) The great practical importance of the matter calls for the fullest possible expression of views. The ultimate issue shall in all likelihood have to be confirmed by a decision of the Holy See.

THE LIBRARY OF A PRIEST.

The May issue of the REVIEW contained an article from the pen of Father Thomas Hughes, S.J., which was to serve as an introduction to a series dealing with the desirability, advantages and methods of building up a private library for the priest in his home. With this would go a selection of books classified to correspond to the different branches of study or reading suitable for clerics. In the July number of the REVIEW, beginning the seventy-third volume, the series will be continued, so that the entire subject, apart from the Introduction just mentioned, may be completed within one volume, and indexed in the December issue for ready reference.

Criticisms and Notes.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Arthurus Vermeersch, e S.J., Doctor Juris Canonici et Scientiarum Politicarum, Theologiae Moralis Professor in Pont. Universitate Gregoriana. Tomus II. De Virtutum Exercitatione. 1924. Pp. xv—636. Tomus IV. De Castitate et Vitiis Oppositis cum Parte Morali de Sponsalibus et Matrimonio. Pp. vii—139—4*. 1923. Charles Beyaert, Bruges, Belgique.

The signal merits which have been previously stressed in these pages as characterizing Father Vermeersch's treatment of Moral Theology stand out no less markedly in the latest portions of his work introduced above. Briefly these merits consist in the perfect method which pervades the exposition — answering to the terms *principia, responsa, consilia, summarium,* and to the unique development or logical extension which is given to the moral principles. The subjects upon which this method and extension centre in the volumes at hand are in the first volume (II, above) the virtues, theological and moral, and in the second (IV, above), chastity and the kindred matters mentioned in the title. Students will appreciate the author's method the more highly when they notice that the main topic under consideration is the extremely difficult subject—justice (pp. 275-590). That subject, the reader need not be reminded, owes its peculiar difficulty to the triple species of the virtue—commutative, legal, distributive—and to the sometimes moral impossibility of estimating when, how far, in what manner, various modes of injustice involve the obligation of restitution. *Nulla est alia quaestio tam salebrosa.* Father Vermeersch is at home in this matter, as those who are acquainted with his earlier treatise *De Justitia* are prepared to recognize. The complexities of justice, moreover, are the greater owing to the fact that the conditions and the consequent restitutional obligations depend largely upon positive laws, ecclesiastical and civil, and that the latter laws vary greatly with different peoples and states. Father Vermeersch meets this peculiar difficulty by mentioning in each case (e. g., prescription, partnership, lottery, etc.) the civil laws of the various countries. It is rather unusual to find the laws prevailing with us indicated in a European manual of Moral Theology.

For the rest, it will not be necessary to discuss here any of the author's judgments on moral questions. It goes without saying that, while they are always solidly grounded, they are no less hospitable to the different opinions held by other authorities. *In dubiis libertas, in omnibus caritas.*

PSALMENSCHLUESSEL. Einfuhrung in die sprachlichen Eigenthumlichkeiten und in den Gedankengang der Brevierpsalmen (einschliesslich der im Brevier vorkommenden Cantica). Von Pfarrer Dr. Stephan. III Aufl. Verlag Josef Koesel und Friedrich Pustet K. G., Muenchen–Regensburg. 1925. Pp. 344.

Dr. Stephan treats of the Psalter in an original and thoroughly satisfactory way for those who recite the Divine Office and who read the Psalms for a devotional rather than an academic purpose. This means that he departs somewhat from the customary treatment for theological students. His first object is to make the reader of the Psalms enter into and appreciate the Hebrew genius of prayer. To this end he discusses the peculiar structure of the Semitic thought forms. Next he explains the native sense of words and images used by the Hebrew or Aramaic writers, from whom we receive the text of the Psalter. Accordingly he furnishes a list of Latin terms, drawn from the Vulgate text and alphabetically arranged, giving the sense of the original. In other words, we have a vocabulary, covering over a hundred pages, to guide us in the understanding of the psalmist's language. The third part of the volume is an interpretation of the Psalms in their connexion of thought, as it is contained in the individual poems or as it pervades entire groups. This is done not by explanations or in form of footnotes, but by a simple and direct translation; albeit there are notes here and there, and also brief introductions, indicating the authorship and general purpose and sense of the titles of each Psalm. The entire arrangement is systematically made to harmonize with the composition of the Breviary, the intelligent recitation of which is the author's main purpose. This motive also pervades the explanation of the hymns which are found in the canonical office. The book is a decided help to the reader of the German and the Latin Psalter.

A HANDBOOK OF SCRIPTURE STUDY. Vol. II. The Old Testament. By the Rev. H. Schumacher, D.D., Prof. New Testament Exegesis in the Catholic University of America. B. Herder Book Co.: St. Louis and London. 1925. Pp. 252.

The clear, didactic form of Dr. Schumacher's work, together with an all-sided survey of the sources which direct his critical judgment, makes this manual of Old Testament study, like his first volume dealing with the New Testament, of thoroughly useful and practical value to the Biblical student. In the briefest compass the author makes us acquainted with the main literature on the Old Testa-

ment history, commentaries and criticism, and on each group of the historical, didactic and prophetic books. The subject matter and plan of the separate parts are set forth with equal precision and brevity. The historical data, animus of the sacred writers, and the purpose revealed in the general structure of the Biblical revelation are followed by the history and character of such criticism as the Sacred Writings in their actual form suggest. The arguments for and against historicity, genuineness, inspiration of texts, and the value of translations or recensions, are examined with impartial objectiveness such as we expect from the unbiased scholar. It may be doubted by some that the student of the average type in American seminaries is qualified to take up the study of the structure and critical evaluation of the Bible in the way here presented and which is meant chiefly for the academic student. It has been frequently stated at educational conventions in America that what the young cleric, not of the university, most needs in Scriptural training is to be made familiar with the Biblical text, and with its positive adaptation to pastoral teaching. This teaching must in the first instance assume the direction of positive construction on the basis of the infallible nature of revealed truth. The teachings of the Old Testament are types and prophecies of the New Law. Their apologetic value lies in the proofs for the Catholic doctrine with its sacramental system; and for the hierarchical direction under the competent interpreter as authorized head of the Church. These are the chief uses of Biblical science for the Catholic priest in his efforts to vindicate the Christian faith. After that come the various aspects suggested by a defence of revealed truth in the field of polemics and of rationalistic criticism. This does not imply that one underestimates the worth of Dr. Schumacher's manual. To the cleric the two volumes are a ready weapon of defence after he has mastered the use of the Bible as a constructive aid to proving and explaining Catholic doctrine from the Sacred Scriptures. As a text book it will do its part during the final stage of the theological course, and ever afterward in the life of the priest who wants to keep abreast with what is called for in vindication of his faith and practice as a defender of the Word of God.

There is an alphabetical Index of authors and of subjects at the end of the volume which makes it helpful as a handy reference book. The typography and make-up of the manual are excellent.

THE SACRAMENTARY (Liber Sacramentorum). Historical and Liturgical Notes on the Roman Missal. By Ildefonso Schuster, Abbot of the Monastery of St. Paul's without the Walls. Translated from the Italian by Arthur Levelis-Marke, M.A. Vol. I. New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 418.

LIBER SACRAMENTORUM. Note storiche e liturgiche sul Missale Romano. Vol. I. Nozioni generali di Sacra Liturgia. II. Dall' Advento alla Settuagesima. III. Dalla Settuagesima alla Pasqua. 1920. I. Schuster, Abbate del Monestero di S. Paolo. Torino-Roma: Pietro Marietti, Editore. Pp. 203-214-250.

The Benedictine abbot of St. Paul's has gathered together into this volume some of the fruits of his liturgical studies made during years of teaching in the Pontifical School of Sacred Music and as instructor in the Oriental Institute in Rome. They cover the field of general introduction to the official service of the Church from its beginnings in the Catacombs through early centuries until its development in the formularies used for the *Stationes* under the Pontifical regulations at Rome. The general conception of the Liturgy in the Christian Church includes a treatment of both the rites of the "Fractio Panis", the Papal Mass, and the evolution of the "Ordinarium Missae" substantially as we have it in our present worship, as well as the sacramental rites of Holy Orders, Religious Consecration and Baptismal and Nuptial Blessing. After these follow in orderly succession the interpretations of the chief liturgical thought embodied in the service of the Sundays and principal feasts of the year. The English translation contains these studies from Advent to Septuagesima Sunday.

The volume throughout abounds in archeological and historical illustration tending to increase our reverence and devotion in contemplating the mystery of the Holy Sacrifice. To the priest it will prove a mine of information in regard to the sanctity of the house of God, the poetry, music and art of the Eucharistic Synaxis, and the practical lessons taught in the observance of the precepts of the Church and her operations through sacramental channels.

Much of the information the Cassinese abbot here assembles in a systematic, if not a critical fashion, has no doubt been discussed by older historians of the liturgy, notably by his own brethren of the Benedictine observance, French, German and more recently the English, and can be found in translations. But there is in all such matters a certain originality among writers which attracts in different ways.

The present translation covers about two-thirds of the original Italian, and brings the work as far as the Easter cycle. Whether the author will complete the notes so as to include the part from Easter to Advent or not (and his preface suggests some doubt owing to present preoccupation), what we have is of much value as suggestive of the treatment which liturgical study in the life of the pastoral clergy might take with advantage to the people if used in catechetical instruction and preaching.

THE HISTORY OF THE PARISHES OF THE DIOCESE OF ROCKFORD, ILLINOIS. By the Rev. Cornelius J. Kirkfleet, Ord. Praem., Author of "History of St. Norbert" and "Life of Archbishop Feehan." Profusely illustrated. John Anderson Publishing Co.: Chicago, Ill. Pp. xv—495.

Fr. Kirkfleet deserves well for what he has done in his stately volume illustrating the ecclesiastical and missionary history of Illinois. The work, while it makes the diocese of Rockford, established in 1908, the centre of its research and illustration, gives us a survey of the beginnings of Catholicity in what was, prior to the Louisiana Purchase, the extreme west of the United States. Earlier, the entire region had been French territory, and with the treaty of Paris in 1763 it passed over to England. The county of Illinois did not exist until 1779, being then a part of Virginia, which in 1784 was ceded to the United States. French Jesuits were the first missionaries. They were preachers, pastors, and teachers, but also colonizers. The Bishop of Quebec exercised jurisdiction over it until John Carroll was appointed Prefect Apostolic. In 1810 Illinois was under the ecclesiastical care of the Bishop of Bardstown, and in 1827 it became part of the diocese of St. Louis under Bishop Rosati. The lead mines in the northern sections drew numbers of Irish immigrants who asked for a priest and promised generous support if a church were located at Galena. After repeated requests from the townspeople the Bishop of St. Louis sent them a pastor, the Rev. John McMahon. He was an Irishman who with his wife had come to the States in 1825. Whether the dearth of pastors had moved him to seek the priestly life or a divine call urged him for his own sanctification, he and his devout wife agreed to separate, she offering to become a religious that he might accomplish his desire. They applied for dispensation to Rome, and John McMahon entered the seminary at the Barrens, while she returned to Ireland, taking the vow of chastity in a religious house. Ordained in 1830, Fr. McMahon at once entered on his pastoral career, built a little church at Bailey's Landing, and shortly afterward was appointed to

Galena. It is here that we note the first origins of a missionary centre whence came later the Diocese of Rockford. That Father McMahon was a saintly pastor is evident from his first written report of his activity to Bishop Rosati. He tells his Ordinary that he gathers his hard-working miners in the open every evening during Lent, when they say the Rosary in common. After that he gives an instruction. "The catechisms," he writes, "I teach every day to the children", and the crowds on Sundays flocking to hear him preach prove that he was an earnest apostle. After nine months God called him; but he had laid the foundation of a solid faith and the practice of religion in the hearts of the people. Other priests succeeded, some of them singularly remarkable for their holy zeal. Among them Francis Fitzmaurice, who died in the midst of his flock stricken by the cholera epidemic. Then came a Roman Dominican, Fr. Mazzuchelli, whom Bishop Fenwick had brought with him from Italy, and who though a foreigner did wonderful work for the Catholic missions in Illinois. Among the pastors who for a time labored here was Bishop Loras, who came over from Dubuque to supply the local pastoral wants, while the priests were needed as missionaries in the neighboring districts.

With the convoking of the Baltimore Council in 1843 a new history begins in the administrative activity of the American episcopate. Hartford, Chicago, Milwaukee, Little Rock became independent dioceses, and Oregon Territory is made an Apostolic Vicariate. Bishop William Quarter, the new bishop of Illinois, finds himself practically with but two priests since the Bishop of Vincennes deemed it necessary to recall all his priests from Chicago. Bishop Quarter died after an administration of only four years at the early age of forty-two. The diaries kept at the time show that hardships and cares made the life of those pioneer bishops a martyrdom. In 1853 the Illinois district was further divided to form the new diocese of Quincy, transferred in 1857 to Alton. Fr. Joseph Melchers, who was appointed first bishop, declined the honor, and two Bishops, O'Regan and Duggan, who succeeded each other in the neighboring diocese of Chicago, despaired amid their labors, the latter actually losing his mind. The Holy See sought to alleviate the hardships and responsibilities of the local pastors by further dividing the territory. The bishopric of Peoria was erected in 1877. In 1880 Chicago became a metropolitan see, with Belleville as a new suffragan in 1887. Then ensues a period when attention is attracted to Rockford where the conflux of social and industrial interest between Milwaukee in the north and Chicago in the south had created new pastoral needs. Here Bishop Muldoon is sent, with a quick sense of what the spiritual conditions of the district call for. He

had learnt its needs, and what would answer them, as Auxiliary of Chicago for a number of years. His subsequent appointment to Los Angeles was promptly revoked through the appeal of the Rockford diocesans, and the progressive development, chiefly noticeable in the educational activity of the clergy and religious, went on in leaps and bounds, which show full realization of the opportunities and possibilities that are an aid to religion. But we must let the reader find for himself the paths through this interesting history of spiritual life in America, made doubly attractive by the illustrations, in the stately volume of the diocesan story.

STRANGER THAN FICTION. A Short History of the Jews from Earliest Times to the Present Day. By Lewis Browne. With fifty animated maps by the author giving the pictorial history of centuries of wanderings. New York: The Macmillan Co. 1925. Pp. 377.

An exceptionally clever piece of composition making propaganda for the Zionist plea of Jewish restoration in Palestine is here presented. The author, Lewis Browne, leads us through the perpetual struggles of his nation from the half-savage state of the shepherd tribes to the establishment of kingdoms. The golden age with its prophetic and priestly ideals, the divisions and exile, the dispersion and the influence of individuals and parties which raise the Hebrew superior to the masters whom he ostensibly serves, are sketched in word and drawing with an originality that proves the genius of the race. Jesus (Joshua) of Nazareth is "an earnest young Jew who came to his people in the night of their terror and sought to bring them light". Our author holds Him to be neither Divine nor an enemy of the people who have been made to suffer bitter tortures in His name. Here he alludes to the persecutions of Jews by the Christian princes, by courts of law and by fanatics at whose hands the children of Israel have been made to suffer in Christian lands and times. In pointing out the Spanish Inquisition, the popular uprisings of the masses during the period of the Crusades, the spasmodic banishment edicts and coercive measures which seemed to be leveled at and to discriminate against the Jews in every country in Europe, he is not sufficiently cognizant of historic fact which proves to an unbiased reader that the Catholic Church has been all through the ages the one consistent friend and protector of the persecuted and ostracized Jew. That there are certain racial tendencies which render the Jew unpopular among Christians and which have provoked not only personal prejudice among the masses but legislative restrictions and unfair penal enactments on the part of princes in Church and State, cannot be denied. But the records of pontifical

rule and Catholic canon law clearly show that the Pontiffs of Rome at all times in the history of the Papal supremacy before and since Constantine sought to protect the persecuted Jew and to mitigate the rigor of popular and class resentment against the race. If writers like Agobard (*Liber de insolentia Judaeorum*), St. Peter Damian in his *Opusc. contra Judaeos,* and in modern times Depping (*Les Juifs,* 1834), point out the roots of the opposition to the Jew, especially in the Middle Ages, the history of Alexander III, of Gregory IX, of Clement VI, and the long line of Pontiffs, including Sixtus IV who at first appeared to endorse the Inquisition but later effectually opposed it, clearly demonstrates that the Roman See at all times exercised not merely clemency in the adjudication of racial hostility, but decided favor to the persecuted.

AUTOBIOGRAPHY OF AN OLD BREVIARY. Edited by the Rev. Herman J. Heuser, D.D. Benziger Brothers: New York, Cincinnati, Chicago. 1925. Pp. 249.

To priests and seminarists this volume, suggestive by its outward illustrated and symbolic cover of the story within, will be a light and guide to the understanding of their daily sacred tasks. The adventures of the Breviary, from its make-up in the printing room to its fall from the balcony, and its being shelved among the assistant pastor's books, its trials in a New York police court, in its meeting the curious nuns in a Western convent, its quizzing processes in the class-room and at the examinations for Ordination to Sacred Orders, become the occasion of explaining the history, meaning and purpose, beneficent virtue and beauty of the inspired Diary of Holy Mother Church. The bodily structure and anatomy of the Divine Office is made to live and act on the soul by the breath of the inspired Psalms and the lessons taught from Revelation and interpreted by the holy Fathers. Under these lights, pleasantly shaded, the cleric learns to see his Breviary as a rule of priestly life, a marching chant in the daily orderly progress to higher levels, under the accompaniment of choirs of holy men and of angels. The story is calculated not only to explain to us the liturgy of the Divine Office, but to make it attractive. It brings out the interest and charm of the canonical Totum not only for those who have to recite it, but for those who look on and wonder what the priest is doing when he says " his office ", whether in his oratory or on the highway.

THE YOUNG APOSTLE. Being a Series of Conferences for Church Students. By the Rev. William Godfrey, D.D., Ph.D. New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 186.

Taking for his text the admonition of the late Pontiff, the saintly Pius X, on the Formation of the Clergy to holiness, the author recalls the dispositions and offices demanded from the youth who enters and dwells in the seminary. The twenty-six chapters briefly sum up thoughts on vocation, on the graces of a Christian training which have helped to mature it, on the ways to make it bear fruit in the daily life of the ecclesiastical student. The chief practices of piety as a study, and of the observance of rule are considered, with suggestions how to perform them to best advantage. Lastly the sacred rites of initiation and of consecration are dwelt upon, beginning with Tonsure, followed by minor and sacred orders to the priesthood. The duties of each order are pointed out, with that of prayer as set forth in the habitual recitation of the Breviary. Thus the subject matter of the modest volume lends itself admirably for both private and common spiritual reading.

Literary Chat.

Some years ago Fr. Karl Richstaetter, S.J., wrote an interesting account of medieval sources of devotion to the Sacred Heart of Jesus, His study of original MSS. and early prints brought to light the fact that an active cult, private or semi-liturgical, had been observed, notably by German mystics, from the twelfth century on, in forms almost identical with those given to the devotion by the saintly P. Eudes and under subsequent impulse from St. Margaret Mary Alacoque. The newly discovered literary and artistic finds in this field have now been enlarged by the German Jesuit in a second edition of *Die Herz Jesu Verehrung des Deutschen Mittelalters*. The work is of unusual interest, not only for its historical exposition, but for the quaint illustrations accompanying the same. (Josef Koesel und Fried. Pustet: Munchen und Regensburg, 1924.)

It is a healthy sign of both patriotic and religious sentiment in the Catholic Church of America that its clergy are constantly making notable contributions to our national historical literature through the publication of local church accounts in which they trace the origin and development of parishes. Frequently these sketches go back to colonial times and explore the pioneer conditions of the early settlements, with interesting side-lights on the industrial and educational as well as the religious growth of the community. A notable instance of this kind is the recently issued *Historical Sketch of Burrillville*, by the Rev. T. E. Ryan, pastor of St. Patrick's Church, Harrisville, R. I.

The story of Burrillville begins with its first settlement in 1675. In time it became the centre of an important village group, owing to the resources and attractions of the region, with its advantages of rich lake land and convenient access to the highroads. Thence grew industrial activity with its upbuilding of manufactories and its lure of immi-

grant to settle and merge with the older New England stock. Not until 1850 did the town of Burrillville have its local church and pastor. The place was at that time under the jurisdiction of the Bishop of the diocese of Hartford, established by Pope Gregory XIII in 1843. It included the states of Connecticut and Rhode Island. The city of Providence had been selected as the bishop's residence, and that city in 1872 became a separate diocese. The story of the thirteen parish priests, with their missionary activity in the surrounding country, is told in a way that instructs while it edifies and interests. (Published by the author, Harrisville, R. I.)

The Frederick Pustet firm is resuming its ancient splendid activity, somewhat interrupted by the war and its paralyzing effects on the Ratisbon industries. Evidences of the revival is the new *Breviary for Traveling* issued in a single volume of convenient pocket size, with insert booklets for the different seasons and special feasts. The texts, antiphons, responsories and orations are printed in their respective places. The need of taking with one two volumes or three during journeys occurring at the change of seasons is thus obviated. The typography is, as always in the Ratisbon liturgical books, clear and easily legible, on opaque India paper, and in a light weight volume. Fr. Pustet Company: New York and Cincinnati.)

The Sixth Annual Report of the Franciscan Educational Conference issued in last November reveals a quite unsuspected amount of original research work, notably on lines of scientific pedagogy. As in the days of the Seraphic Founder, the Friars Minor and those of kindred observance are generally credited with being chiefly missionary forces. The standard of profound study of theology raised by the great mystic and Doctor of the Church, St. Bonaventure, brought into the ranks of leading teachers of philosophy as well as into the ecclesiastical sciences an array of master minds to whom we still appeal as authorities in the domain of thought and morals. These are exclusively drawn from among the great thinkers and writers of Europe.

Few, outside the Franciscan family, are probably aware of the work done at present and in the missionary field of the last few decades in America by the Minorites, Capuchins, Recollects, and their brethren under the Franciscan rule, until they read the magnificent, though necessarily incomplete, survey, by Fr. John M. Lenhart, O.M.Cap., of the achievements in language studies to the credit of the Mendicants.

The biographical records show that the Friars were and are as active in creating literary monuments from the Indian dialects in western and southern America, as they were in writing Arabic grammars and commentaries in the Middle Ages. The history of language study by Franciscan missionaries is supplemented and made practical as a branch of pedagogics by such essays as "The Science and the Art of Language," by Fathers Berthold Hartung and Simon Joseph Archambault of the Friars Minor, by Constant Klein, O.M.C., and Gabriel McCarthy, O.M.Cap., on methods of teaching and on creating a productive scholarship through the art of writing among the young generation of clerics. The path thus opened is one which suggests imitation by the secular priesthood, which is in danger of losing the habit of serious study, amid the new modes of pastoral living.

If the present government of Ireland had done naught else than record its determination to maintain a high moral standard among the present generation of the Island of Saints, by its legislative avowal of respect for the sanctity of marriage and the virtue of youth by forbidding divorce and demoralizing cinema films, it would still call for the lasting respect and gratitude of the Catholic priesthood and religious educators in America. The virtue of Irish mothers has probably had a greater share than any other quality of citizenship in maintaining that purity with its resultant devotion which still sends to our seminaries and convents the flower of

clean-hearted boys and girls to be the stay of the Catholic faith wherever our missionary priests and nuns have set foot.

Father Herbert Thurston, S.J., is a fearless champion of historical truth and a ruthless critic of unsound argument, whether it pretends to oppose or to favor traditional views within the Church. He keeps his temper and guards against the common *odium theologicum* which often mars our polemics. His frankness of statement, singularly wide outlook over the field of Catholic history, and accurate familiarity with writers, old and new, are calculated to win the conviction of the reader of his review of *Pope Alexander VI and his Latest Biographer* (The Month: April, 1925). One feels some pain to see historical figures which have earned the halo that belongs ordinarily to wisdom and holiness, uncermoniously dethroned by the cold criticism of the scientific historians; but the present instance is one in which the attempt to whitewash a dark though brilliant Ethiopian, who, if not without virtues as a leader in a sacred domain, brought into his action as administrator the defects of the man. The principle "the king can do no wrong" is not a truth of the Catholic faith, whether it be applied to prince or priest. Nor does the holiness of the Church depend upon, or claim, impeccability in those who minister to her earthly needs.

Preachers who aim at simplicity in presenting the doctrine of the Gospel will find solid help, mature thought and expression, in Fr. Godfrey Schulte's explanation of the teaching of St. Matthew, *In the Fullness of Time*, translated from the German of his brother Jesuit Herman J. Cladder. The author unfolds the doctrine of Christ in the setting of its original delivery. The personal element is emphasized throughout in presenting the sacred and accessory figures, with the oriental characteristics leading from the Synagogue and Temple to the Church built on the Rock of Peter. (B. Herder Book Co., St. Louis, Mo.)

Fr. Joseph Rickaby, S.J., whose philosophical and religious books have directed and edified students of two generations, leaves us in his ripe age, for thought and quoting, some two hundred sprigs of fragrant wisdom, in *An Old Man's Jottings*. There are aphorisms, glimpses of experience, notes culled from books, and desultory reflections in brief, under captious titles, which stimulate curiosity and leave a useful impression on the reader's memory. (Longmans, Green and Co.: London.)

The Brothers of the Sacred Heart at their St. Joseph's Novitiate in Metuchen, N. J., are doing good work in their issues of manuals that serve as practical guides to the attainment and preservation of a life of Christian and more especially religious perfection. In their recently published *Spiritual Guide for Religious* we have a sort of *Summa* of the Catechisms of Religious Perfection and the Manual for Novices. The principles here presented are not those of any particular order so much as a concrete analysis of what is meant by religious, or in a wider sense Christian, perfection, to which we are all bound. Priests will find these booklets an aid in directing souls, especially brothers and nuns; as also an incentive to arousing and interpreting vocations to the religious life.

The Turin publisher, Pietro Marietti is abreast of leading propagandists in modern theological literature. Besides important books, like P. Simon's *Praelectiones Biblicae*, Ferugia's *De Matrimonio*, and other volumes which we review elsewhere in our pages, he reprints in handy form such ever useful classical manuals as Bona's *De Sacrificio Missae*, and Fanfani's *De Jubilaeo*.

Liturgisches Handlexikon (Koesel und Fried. Pustet: Regensburg), by the Jesuit Professor Joseph Braun of Valkenburg, has appeared in a second and much enlarged edition. As a reference book of liturgical terms and definitions it has the qualities of accuracy, fullness, and clarity demanded in a theological dictionary; and while not exhaustive, it has all

the completeness which habitual use of such a manual makes desirable.

Sister M. Madeleva of the Holy Cross Community at Notre Dame, whose *Knights Errant* we commended a short time ago, is adding valuable matter to our American Letters' treasury. The quintet of essays just published by Appleton and Company (New York and London), with the leader title *Chaucer's Nuns,* shows, as the cultured scholar Prof. B. H. Lehman in his introduction to the book points out, "the fusion of the poet's gifts with those of the scholar". She knows how to interpret the classical writers who have been in part misunderstood by many critics, and throws fresh light on the art of such poets as Chaucer, Patmore, Thompson, and Gerard Hopkins. We hope for more from the same source.

The Index of Forbidden Books is to many, within and outside the fold of the Church, a difficulty which appears to limit the liberty of spirit desirable for frank inquiry and discussion among mature students. What they need is a proper exposition of the purpose and scope of the Index. Fr. Betten, S.J., of the John Carroll University, in a new edition of *The Roman Index of Forbidden Books,* accordingly satisfies the wish of many students to have a commentary which not only briefly explains the nature of the Index and the limitations imposed by it upon the Catholic reader, but indicates by illustration and lists of certain forbidden books, what to avoid, however much the banned volumes may be recommended by the literary vogue.

A book review of volumes on physical science in the ordinary acceptation of the term and apart from the theological disciplines, does not come within the usual range of the ECCLESIASTICAL REVIEW. But since the study of Physics has its interest for many a cleric and religious teacher in the sense also that its cultivation leads to the knowledge of God and a better appreciation of His image in nature, we should earnestly commend the direct and sound means to such study. One of the best and most comprehensive volumes we have seen of recent date on the subject is *Elementary Principles of Physics* by three professors of the New York Stuyvesant High School.

The single volume covers the field of Matter and Force in all the branches of atmospheric, liquid, sound, light, and magnetic and electric applications. Steam and gas, the automobile and radium, with allied topics, are treated in language and illustration which can be readily understood by the average intelligent reader, without leading him through abstract forms and calculations belonging to the specialist in mathematics and pure science. To the cleric the manual is likely to prove of interest and help in his guidance of the schools, as well as in cultivating a mind that should be familiar with all truth and law in nature in order to lead to the realization of it as a basis for supernatural acquisition. (Allyn and Bacon: Boston.)

Ginn and Company are issuing a number of eminently practical text books on modern language for schools of all grades. Catholic teachers who are sensible of the necessity of cultivating the moral and religious element in pedagogics so as to feed mind and heart simultaneously to right living, will not always find it possible to approve the choice of readings selected from modern authors, notably in French, but they will profit by the method and conciseness of the teaching. Among the books that commend themselves to the young student of literature is *Outlines of American Literature with Readings,* by William J. Long. There is a wholesome American freedom in the choice and valuation as well as in form and expression of American contributions to the world of letters. The selections are presented with the taste of a writer who respects differences of opinion and sentiment. Among the manuals for French classes to be approved is *French Composition and Pronunciation Exercises* by Noelia Dubrule and Herbert E. Manser.

Divorce in America under State and Church (The Macmillan Com-

pany: New York) gives a summary survey of the public attitude of mind and in practice, on the sacredness of the marriage bond. The author, the Rev. Dr. Walker Gwynne, General Secretary of the Sanctity of Marriage Association, enforces his appeal to our moral and religious sense by calling for a protest against the laxity of our chaotic American divorce laws. He sets in relief the evil consequences to society, and points out the constant teaching of all Christian ages, declaring such laxity to be contrary to the fundamental doctrines of the Gospel. The Church of the Apostolic and succeeding Fathers, in both the East and the West, down to the "Reformation", unremittingly reasserts the unlawfulness of divorce which ignores and breaks the marriage bond approved by Christian teaching. Such is the mind of the Church also to-day. By the Church Dr. Gwynne understands the Anglican Church predominantly. He fairly ignores the Roman Catholic attitude unless it has to be mentioned incidentally to explain the teaching of the early missionaries directed by the Pope. This temper of the aristocratic aloofness does not, however, vitiate the value of the author's plea, and we gladly endorse his warfare to waken the public to the realization of the dire results threatening our welfare from the unmoral legislation and from the lack of a high standard in our public press.

The tendency of modern historians outside the Catholic Church to discard old prejudices due to the attitude of the so-called Reformation which caused the suppression of monastic establishments, and to see the Religious Orders in their true light as levers and defenders of order, industry and the promotion of letters and arts, is gaining ground. A recent example of this fairer presentation of the subject is Professor Jan C. Hannah's *Christian Monasticism—A Great Force in History* (The Macmillan Co., New York). The Catholic student has abundant sources in this matter; but it helps him to find common ground for defence of the Catholic heritage among his fellows of different faith. The volume also shows that reputable institutions of learning like Oberlin College keep the minds of their pupils free from religious bigotry inimical to true progress and national peace.

The Pentecostal season makes welcome a *Novena to the Holy Spirit* arranged by Fr. John J. Burke, C.S.P., and published by the Paulist Press. The prayers are selected from the Missal and the reflections offer suggestions, in place of sermons, which are apt to kindle devotion and make the faithful appreciate the beautiful spirit calling for the gifts and interpreting the fruits of the Holy Ghost as the inheritance left to us through the Church. The devotion thus performed is neither too short nor too long to make its permanent impression, which is an important point in pastoral exercise of prayer and preaching. (Paulist Press: 401 W. 59th Street, New York.)

Books Received

SCRIPTURAL.

A HANDBOOK OF SCRIPTURE STUDY. By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis, Catholic University of America. Vol. II: Old Testament. B. Herder Book Co., St Louis and London. 1925. Pp. 252. Price, $2.00.

READINGS FROM ST. AUGUSTINE ON PSALMS. By Joseph Rickaby, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xii-259. Price, $2.00 *net*.

GOSPEL OF ST. JOHN. Handbook for Christian Leaders. By Benjamin W. Robinson, Professor of New Testament Interpretation, Chicago Theological Seminary. Macmillan Co., New York. 1925. Pp. 275. Price, $2.25.

PSALMENSCHLÜSSEL. Einführung in die sprachlichen Eigentümlichkeiten und in den Gedankengang der Brevierpsalmen (einschliesslich der im Brevier vorkommenden Cantica). Von Pfarrer Dr. Stephan. 3. Auflage. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1925. S. 344. Preis, $2.00.

THEOLOGICAL AND DEVOTIONAL.

STORY OF LITTLE FLOWER OF JESUS. By the Rev. Daniel A. Lord, S.J., author of *Our Nuns* and *Six One-Act Plays*. Decorative drawings by the Rev. Louis B. Egan, S. J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 45. Price, $0.15; to Priests and Religious, $0.10; $9.00 a hundred *net;* $75.00 a thousand *net*.

SODALITY CONFERENCES (Second Series). Instructions on those Rules of Sodality which specially concern Personal Devotions and Activities of Sodalists, as well as Helpful Counsels for Directors. By the Rev. Edward F. Garesché, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 340. Price, $2.90 *postpaid*.

OFFICIUM PARVUM BEATAE MARIAE VIRGINIS et Officium Defunctorum cum Psalmis Gradualibus et Paenitentialibus ac Litaniis Sanctorum e Breviario Romano a Pio Papa X Reformato excerpta. Editio I juxta Typicam III Vaticanam Brevarii Romani. Ratisbonae: Sumptibus et Typis Friderici Pustet. 1925. Pp. viii-232. Pretium, $1.50.

THE WAYS OF GOD. The Story of a Conversion. From French of Madame H. Mink-Jullien by M. D. M. Goldschild, B.A. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xxvii-136. Price, $1.10 *net*.

IN MORNING OF LIFE. Considerations and Meditations. By Herbert Lucas, S.J. Fourth edition, enlarged. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1925. Pp. 298. Price, $1.50.

MANUALE JURIS CANONICI ad Usum Seminariorum. F. Claeys Bouuaert, J.C.M., Professor Juris Canonici in Seminario Gandavensi; et G. Simenon, Professor Juris Canonici in Seminario Leodiensi. Prostat apud Auctores in Seminariis Gandavensi et Leodiensi. Gandae et Leodii. 1924. Pp. xvi-802.

UNI UNA! To the One God My One Soul! Retreat Lectures and Readings for Religious and Priests. By the Rev. Fulgence Meyer, Friar Minor of the Cincinnati Province. Foreword by the Right Rev. Joseph Chartrand, D.D. St. Anthony Monastery, Cincinnati. 1925. Pp. 719.

SPONSA VERBI. The Virgin Consecrated to Christ. Spiritual Conferences. By the Right Rev. Dom Marmion, O.S.B., Abbot of Maredsous Abbey. Translated by Dom Francis Izard, O.S.B. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1925. Pp. 96. Price, $0.90.

LES BELLES PRIÈRES DE STE MECHTILDE ET STE GERTRUDE. Traduites du Latin par D. A. Castel de l'Abbaye de Ligugé. (*Collection "Pax"*, Vol. XX.) Desclée, de Brouwer et Cie, Lille, Bruges et Paris; P. Lethielleux, Paris; Abbaye de Maredsous. 1925. Pp. xxiii-160. Prix, 4 *fr*. 75.

LES JEUNES GENS ET LES SPORTS. Par F.—A. Vuillermet, O.P. P. Lethielleux, Paris (6e). Prix, 4 *fr*. 45 *franco*. 1925.

PHILOSOPHICAL.

AN OLD MAN'S JOTTINGS. By Joseph Rickaby, S.J., author of *Moral Philosophy*, etc. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta and Madras. 1925. Pp. xii-247. Price, $2.50.

THE WONDER OF LIFE. By Joel Blau. Macmillan Co., New York. 1925. Pp. 229.

MENTAL HYGIENE AS TAUGHT BY JESUS. By Alexander B. MacLeod, M.A. Macmillan Co., New York. 1925. Pp. 138. Price, $1.50.

ELEMENTARY HANDBOOK OF LOGIC. By John J. Toohey, S.J., Professor of Logic and Metaphysics, Georgetown University, Washington, D. C. New edition. Schwartz, Kerwin & Fauss, New York. 1924. Pp. xii-244. Price, $1.50.

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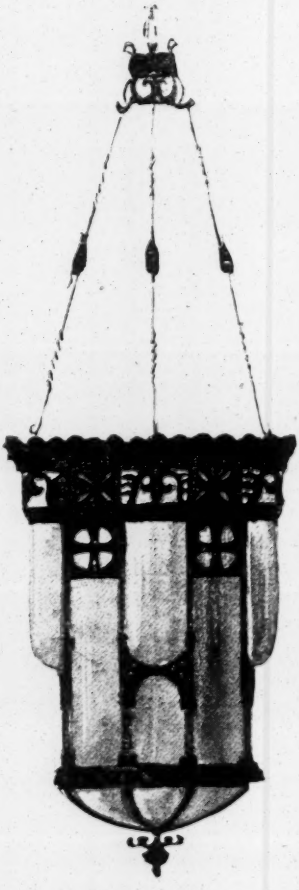

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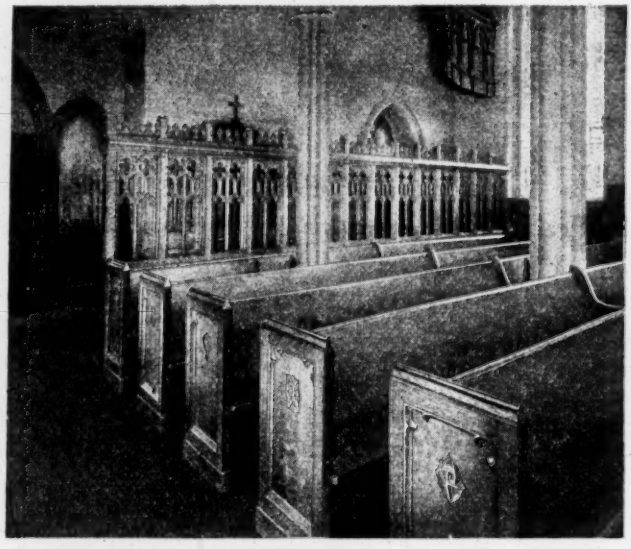

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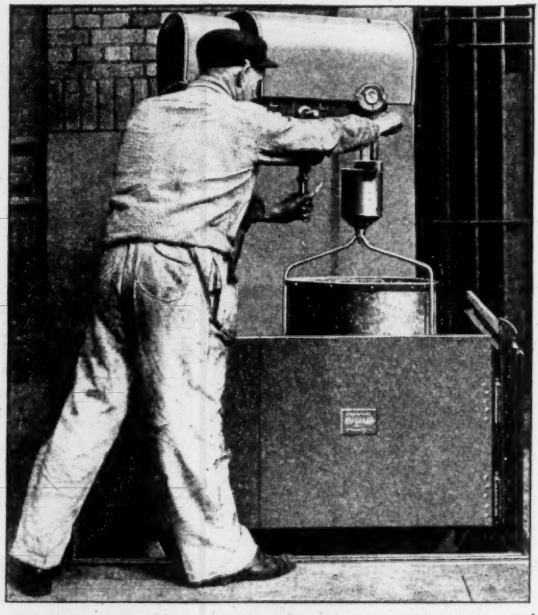

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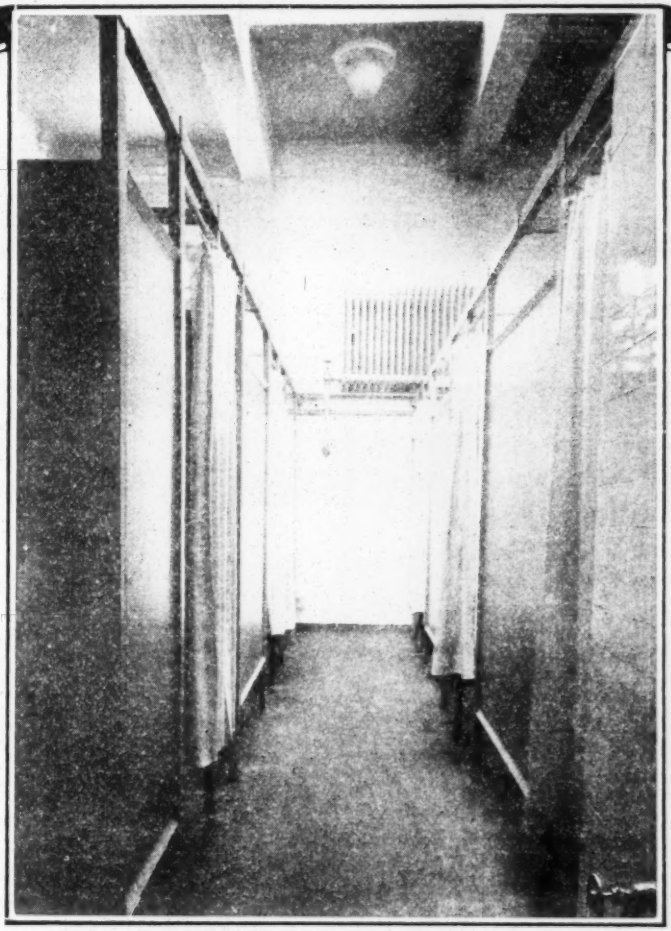

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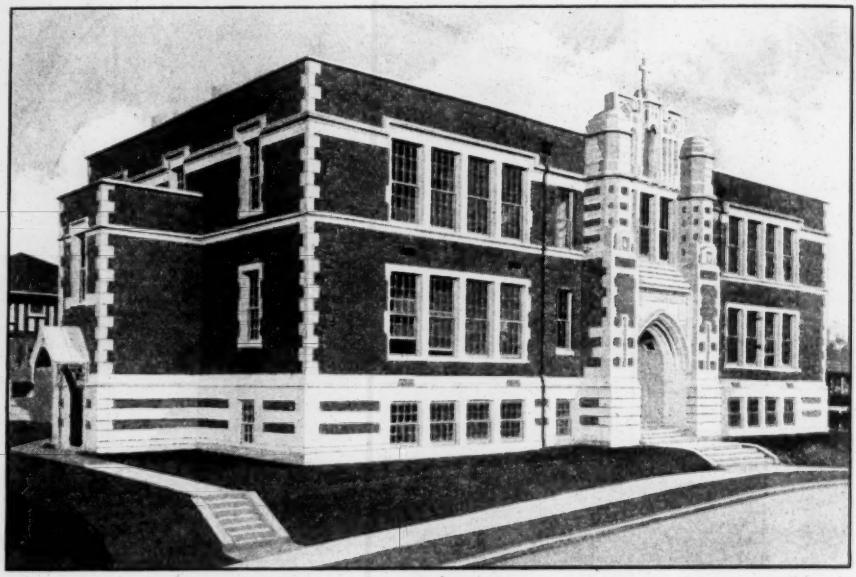

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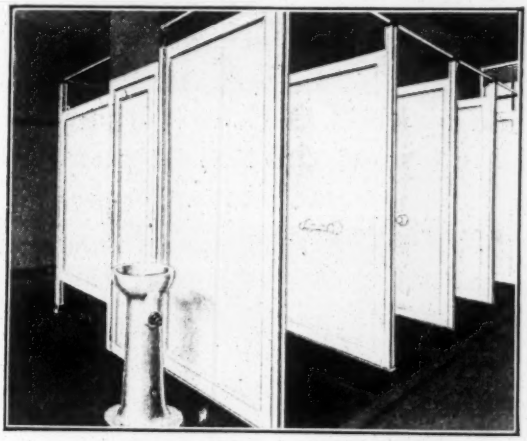

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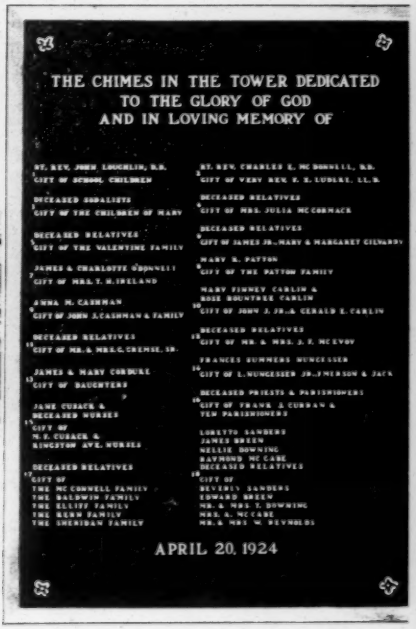

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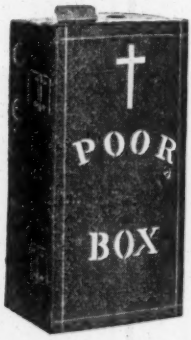

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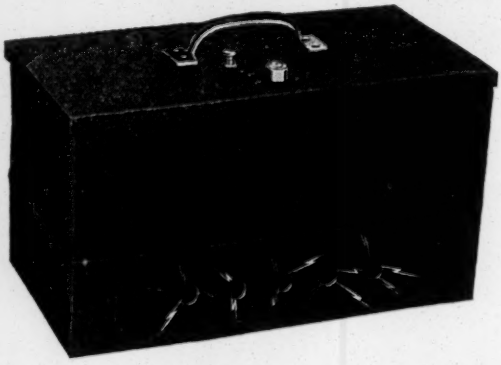

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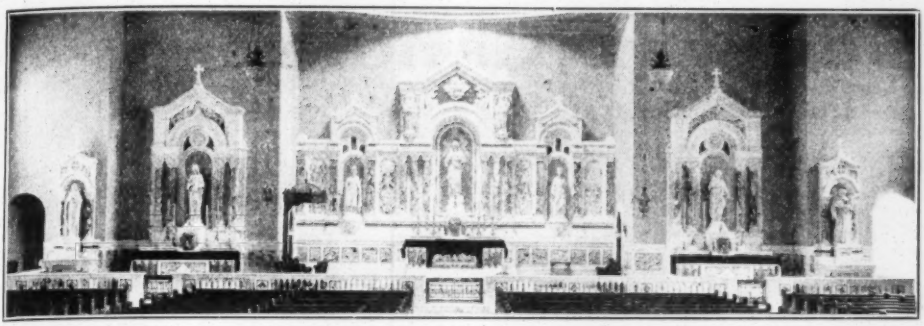

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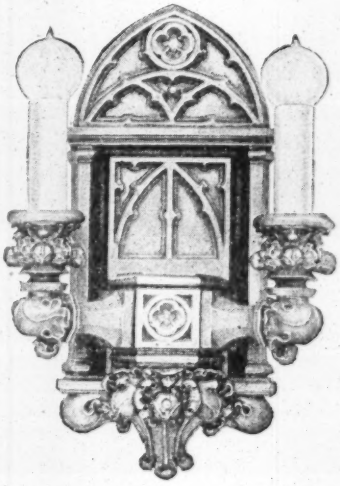

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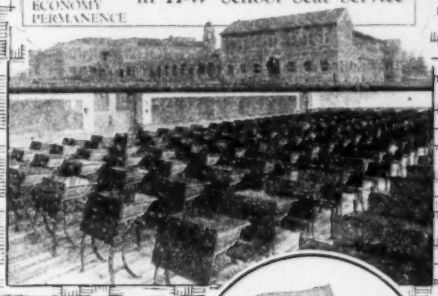

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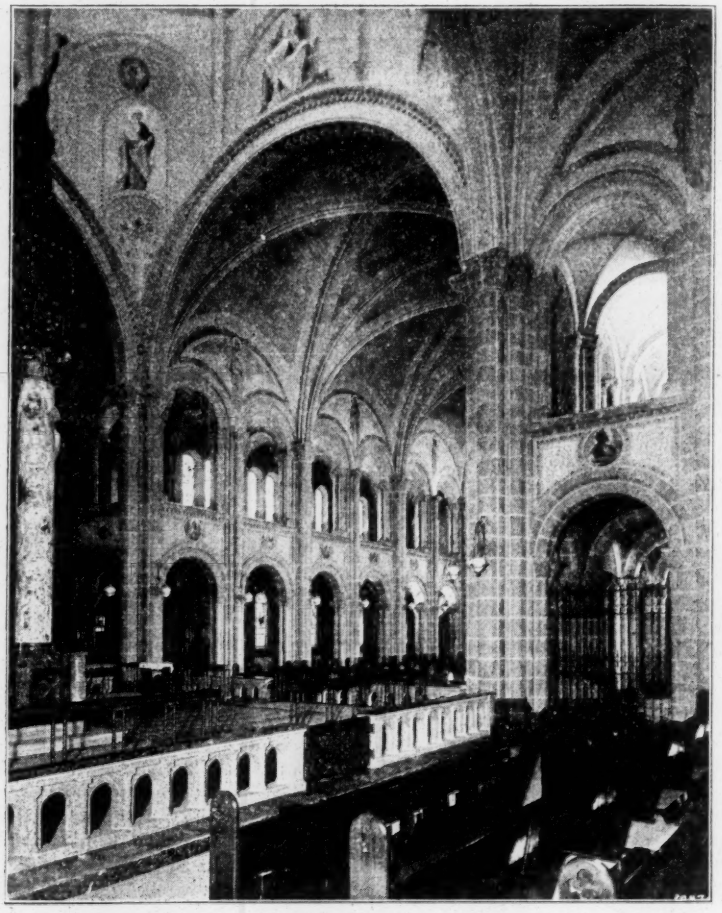

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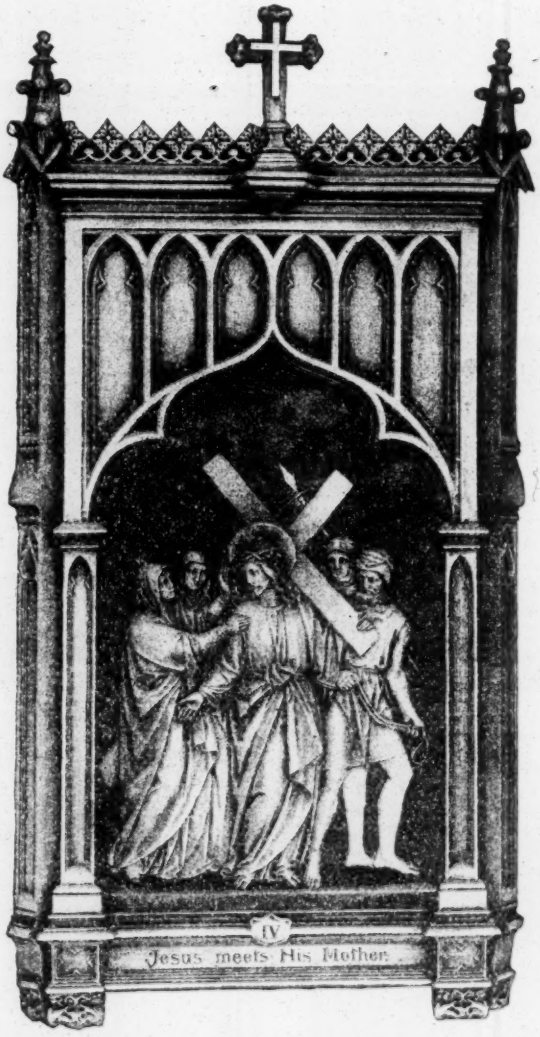

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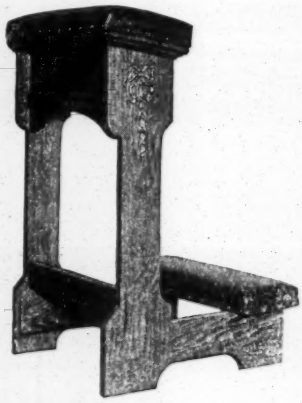

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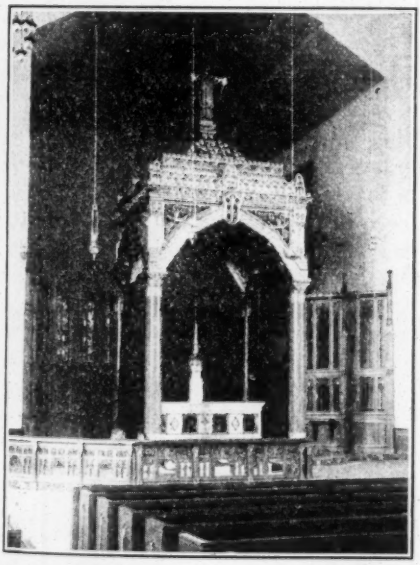

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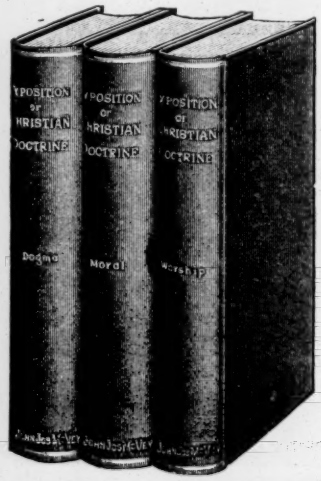

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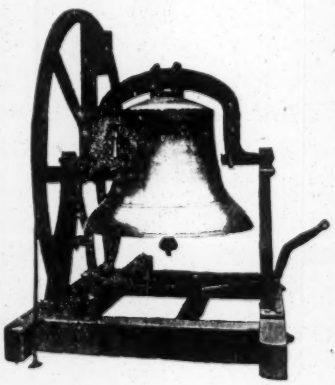

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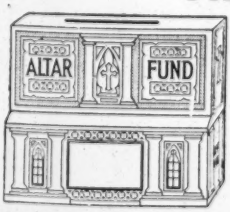

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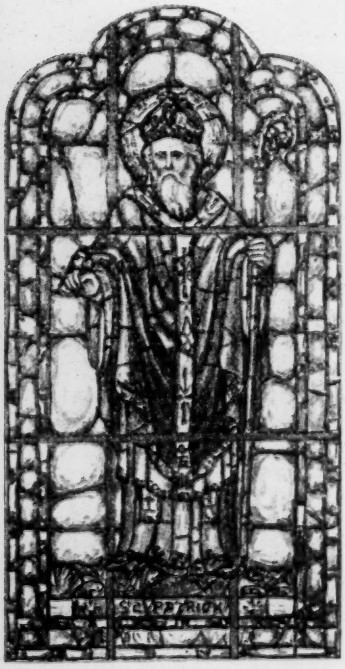

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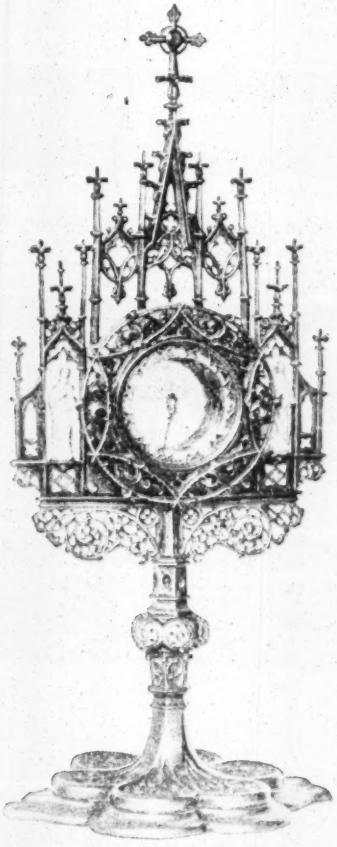

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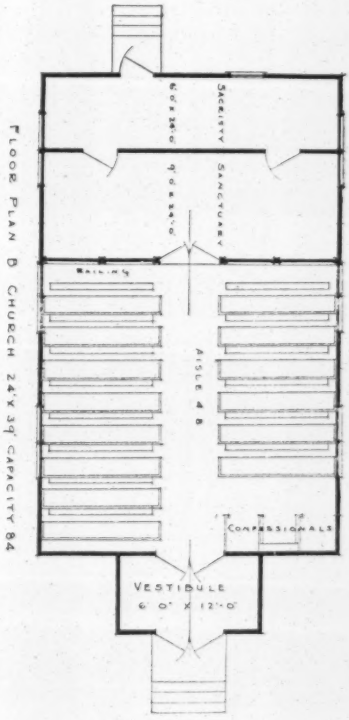

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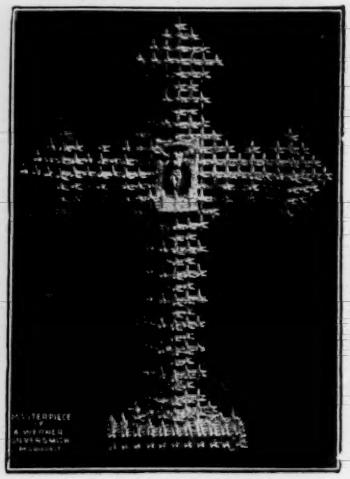

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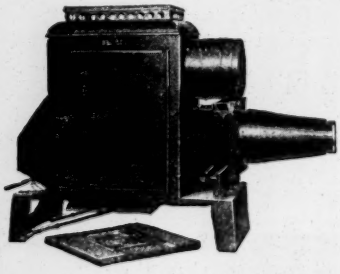

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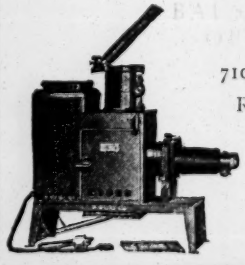

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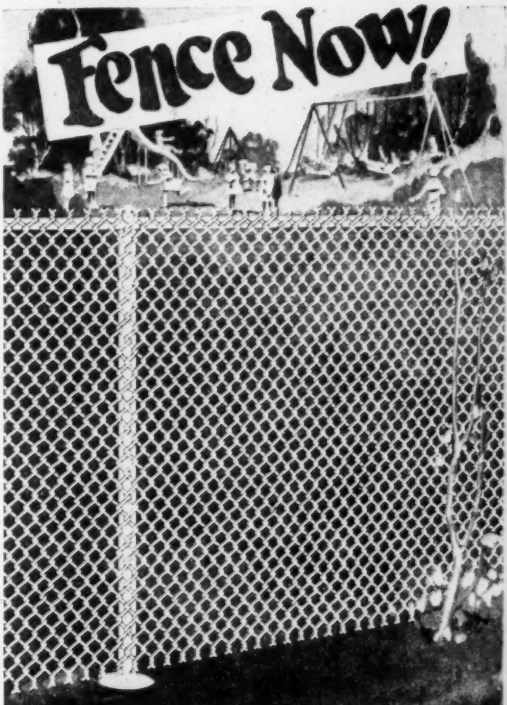

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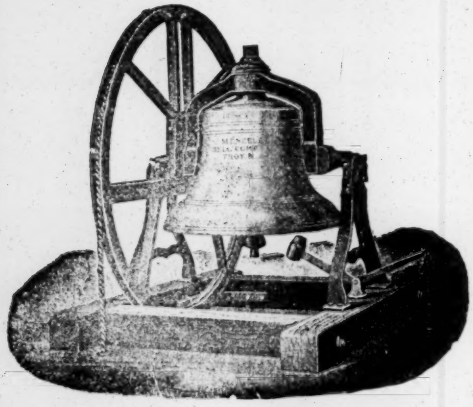

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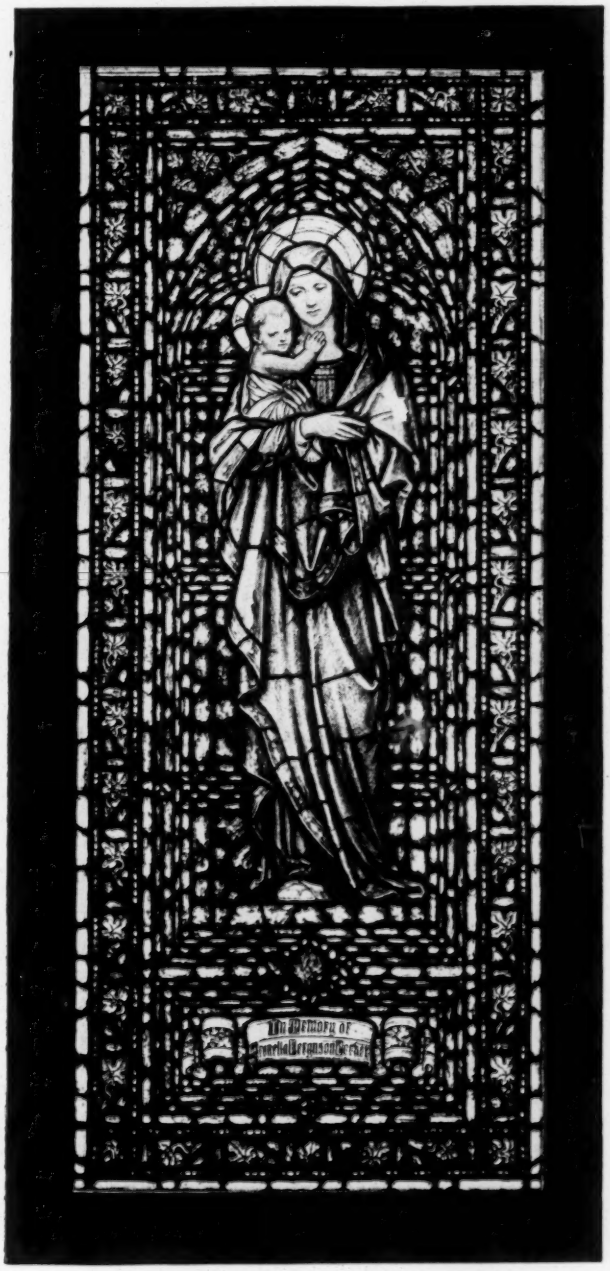

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